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GREENSBORD, NORTH CAROLINA

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We miss many of you each time we get out an issue of the Advocate and wonder why you do not have us coming into your home. Every two weeks we travel all over North Carolina bringing you the local, conference and national United Methodist news, inspirational articles and the International Sunday School lesson, plus other interesting features. An invitation by you will bring us into your home for about the cost of a coke. You will be helping yourself as well as us.

JAN 19 1972 W DURHAM, N. C.

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advocate

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NORTH CAROLINA

## christian aovocate

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## Calendar of Coming Events

Div. Sch. N864 C292x

### NORTH CAROLINA CONFERENCE

V.117

14-Rocky Mount District Pastors' Meeting, First Church, Rocky Mount, 1971 Jan. 2 p.m. Jan - June Jan.

16—Wilmington District Conference, Whiteville, 2:30 p.m.

16-20—New Bern Junior High Confirmation Laboratory for Pastors, Jan. Centenary Church

19—Trustees of the Methodist Home for Children, Raleigh, 10:30 a.m.

19—Methodist Foundation Semi-Annual Meeting

23-27—Rocky Mount District Junior High Confirmation Laboratory for Pastors, Jan. Roanoke Rapids

30—Sanford District Conference, Mt. Gilead, 2:30 p.m.

Feb. 4- 5—Music Workshop, Churches of Small Memberships, ACC, Wilson Feb.

7-23—Lav Rallies

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Feb. 8—Board of Christian Social Concerns, Methodist Building, 10 a.m. Feb. 11-12—UM Testing and Guidance Clinic, N. C. Wesleyan College, 4 p.m.

#### WESTERN NORTH CAROLINA CONFERENCE

13—Seminar/Workshop for District Directors of Health and Welfare and Coordinators of Work in Mental Retardation

13—Thomasville District Program Council, First Church, Mocksville, 7:30 p.m.

16—Winston-Salem/Forsyth Confirmation Lab and Lay Training

16—Seminar Workshop for Local Church Historians, Hartsell Memorial Church, Hickory, 2:30-5:30 p.m.

16—Winston-Salem/Forsyth District Conference, St. Paul, Winston-Salem, 7:00-9:00 p.m.

17—Davie County Ministers and Wives, 6:30 p.m.

Jan. 18—Albemarle District Program Council Meeting, First Church, Wadesboro, Jan. 6:30 p.m.

18—Gastonia District Program Council, 7:30 p.m.

18-20—Retreat for Waynesville District Ministers and Laymen, Washington, D.C., Leader: Dr. Gordon Cosby

20—Salisbury District Program Council, 7:30 p.m.

21—Denton Area Ministers and Wives, Central Church, Denton, 6:30 p.m. 23—Seminar/Workshop for Local Church Historians, Long's Chapel Church,

Lake Junaluska, 2:30-5:30 p.m.

24—Thomasville District Ministers and Wives, 11:30 a.m. 25—Albemarle and Salisbury Districts Ministers and Wives, guests of Pfeiffer College, 6 p.m.

30—Board of Laity Meeting, Methodist Building, Statesville, 10 a.m.

2—Gastonia District Ministers and Wives Meeting, 10:30 a.m.

3—Delegates to General and Southeastern Jurisdictional Conferences, Charlotte

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# MY FIRST SUNDAY IN THE PHILIPPINES

by Bishop William R. Cannon

### III

When I went to bed, it was not long until my rest was disturbed by bumps and jerks in the ceiling above my head, and I heard the deep bass beats of a huge drum. I realized, to my horror, that my room was just under a night club on the roof of the hotel. I was too tired to get up and dress and seek a new room. I rolled with the rolling music and let the dancing feet above dance me right into the Kingdom of Nod. I guess I slept all night. Except for a nightmare, which I probably would have had anyway, I waked up refreshed and reassured.

It was Sunday. I was to preach at Central Church, just around the block from the hotel. This church had been designed by a well-known architect. He was a Roman Catholic whose ambition was to draw the plans of a church. The Cardinal would never use him. It took the Methodists to fulfill his life's ambition. Central had been established to serve the needs of American soldiers and sailors when the Philippines belonged to the U.S.A. Later it became a students' church. Today it is open to anybody, with more than a thousand members. There are different services in different languages. I preached at the English-speaking service.

The pastor is young. He is a graduate of Wesley Theological Seminary in Washington, D. C. He, the bishop, and I wore business suits. I had not been able to pack my pulpit gown. The others left off theirs in deference to me. The people dressed informally. It was too hot for coats and ties. The men came in open collars and sport shirts. The auditorium was full including

the balcony. The people said they had no trouble understanding my slow southern speech. They said they did not like the Yankee brogue of most American preachers.

I went after lunch to the Episcopal residence—a lovely new home in the suburbs. It had been built by the late Bishop Quansing, who alway thought big. The living room is almost big enough to house a

small congregation.

In the afternoon we drove out to Taytay for a festival celebrating the fiftyseventh anniversary of the church there. The young minister was a crusade scholar to the U.S.A. and finished Drew University. He said he was under the impression that he had heard of me at Emory when he was in the States, but that he could not be sure of it. It was pouring rain when we arrived. The church was on the edge of a rice paddy, and the new educational building under construction was across a muddy, unpaved road from the sanctuary. The foundation was erected but there were no walls or roof. Due to the rain nobody had come for the outdoor festivities. I could not blame them. I wished I were not there myself. We went into the parsonage and talked for more than an hour. Though the rain did not let up, the people came anyway. We held the festivities in the church auditorium, which had no sides. It was like an open arbor. Yet it was beautiful.

The local people put on a program in their local dialect. Everything happened from a speech reminiscing about the past by the oldest member—a man 87 years old—to a dance by a two-year-old child. The old man spoke with animation and passion for fifteen or twenty minutes. I could not understand anything he said. But the President of the WSCS translated for

The local music and dances were

Bishop Cannon is on an official episcopal visitation to the Philippines for the Council of Bishops.

delightful. The little two-year-old did his part well until other children started sailing balloons and he began to point at them. This made his act even more delightful. The program lasted almost two hours. Even a good thing can play out if it is over done. I got tired.

The rain stopped. We went out into the mud to get in the open where the festival

was supposed to be. They served us a thick vegetable stew in cocoanut shells. After that we had beef and chicken roasted on a.skewer. There were ground meat and vegetables, with bread rolled around them and cooked. I was afraid of the water which had been drawn from a well, so I did not drink it. I did eat all else, however. It tasted all right.

## SCHOOLS AND CHURCHES

### IV

Most of Monday and Tuesday were spent visiting schools. I had lunch at the home of President and Mrs. Nacpil of Union Theological Seminary and coffee with the President and Dean of Philippine Christian College. I was disappointed, howerver, because at neither place was I given the opportunity to meet and visit with the students. I would have like to have given a lecture at the seminary and had discussion afterwards at a theological level with the auditors. What are Philippine theologians like? Perhaps I will never know. Dr. Nacpil preached in chapel at Emory, lectured in classes, and had give-and- take sessions with our students.

Quite different was my experience with the deaconesses. I had dinner at Harris Memorial College. It was a delightful affair on the lawn. Delightful, that is, except for the mosquitos who ate much more of me than I of the food on the table. I had trouble biting for scratching! Inside at chapel I spoke to the young deaconessesone hundred sixty of them. They were all so eager and so receptive. We used to have schools for deaconesses in the U.S.A.-not any more. I inquired what most of them do. They answered gingerly: "We marry the preachers." That means a team at work. Mrs. Ferrer was a deaconess. She is the charming and dedicated wife of a Bishop. I think practically all the District Superintendents are married to deaconesses.

Mary Johnston Hospital is in the slums. Yet it is one of the best hospitals in the Philippines. The rich support it. The poor use it. Robin Hood tactics prevail. The rich are charged enough to cover the expenses of the poor. Unlike some of our hospitals and homes, the primary aim of Mary Johnston is mission. It is Christianity at work in the field of medicine. I had lunch there with the administrator and some of the doctors on the staff.

Tuesday was my busiest day, the most frustrating day as well, yet the most rewarding. The afternoon brought the richest prize.

I was tired and unwilling to do any more that day. Yet when a dilapidated mini-bus pulled up at the hotel, and a frail, tired woman got out of the front seat and moved to the back so that I could ride beside her husband, I did not have the heart to say, No. I drove in a baking sun to San Mateo, some miles from the city. There we found one long narrow lane crowded with houses and people. Little children dashed like wild animals in front of our bus. They wore little waistcoats, like dresses, over their shoulders and stomachs, but their privates, front and rear, were completely exposed. They were dirty-repulsive in appearance except for their bright eager eves.

We drove up to a little new church. The floor, walls, and doors have been finished, yet it lacks a roof. A tattooed man ran up to shake hands with me. He was a petty thief, but now he works in the new church. The keeper with the key was once a criminal—a violent criminal. He brandished a knife when the District Superintendent

(Continued on page 17)

## THE STATE OF THE CHURCH AS 1972 BEGINS

There is a constant movement upon the sea of humanity which is much like the movements of the ocean. The tides ebb and flow. The seas raise their billows, sometimes into mountainous waves; then they subside into a glassy calm—only to rise up again. Always there is the pulsebeat of life and change, the constant movements of currents. The oceans have their shallows and their deep places. So is it with the peoples of the world.

The church is inextricably a part of these movements of humanity. In some measure it influences the movements, and it is in turn affected by them. The United Methodist Church is itself not isolated from this living ebb and flow; it cannot be, nor does it wish to be.

Where is the United Methodist Church as it launches into the year 1972? And what lies immediately ahead for it? These are questions for which we seek answers.

During 1971 we continued a slight decline in membership, which has gone on for at least a decade. However, during this period we have had a steady increase in total giving. It must be added, however, that giving to some World Service causes has come under sharp criticism and this has been reflected in a diminishing scale of giving to some of the general causes of the church. Church school membership and attendance has also declined. The organized youth movemnet has not fared well statistically.

The church has continued to be rather sharply divided on many problems and issues. Some of the issues upon which there has been division are these: 1) church sponsorship and funding of housing projects; 2) spending church money to set up business ventures (usually among minority groups); 3) making appropriations of funds which go to groups and organizations which have engaged in law breaking and violence; 4)

the rightnes or wrongness of liberalized abortion laws; 5) support of Project Equality (agreement to discontinue doing business with companies and institutions which do not conform to a specific set of guidelines on employment of minorities); 6) burgeoning involvement in projects to aid the poor and underprivileged; 7) the question of cross-town busing of school children; 8) What about government funding of parochial schools?

9) How to meet the growing drug abuse problem; 10) a policy on the use of liquor, alcoholism and the ABC system; 11) a position on dealing with pornography; 12) the separation of church and state as it involves political action and economic policies; 13) increased representation of youth, women and racial and cultural minorities in government and in the church; 14) the continuing tension between evangelicals and liberals; 15) the problem of war in general and Vietnam in particular (a pull-out in Vietnam? what about amnesty for those who skipped the country to avoid the draft? Is our growing isolationism good or bad? How much for guns and how much for butter?); 16) the question of taxation of church properties; 17) a questioning, especially among the young, of the values of our materialistic, technologyworshiping culture. 18) What about government funding of parochial schools? 19) What is the proper role and status of the ministry? What about the appointive system, salary differentials, sabbatical leaves for study, standards for recruitment and training for the ministry? 20) Should the women's organizations be an integral part of the laity or entirely separate? 21) Should we continue to belong to such organizations as the World Council of Churches and the National Council of Churches? 22) Viewpoints on restructuring the organization of the United Methodist

Church; 23) Just how and when to complete the elimination of racially constituted annual conferences? 24) To what extent should the church stay in higher education field? 25) To what extent and how shall the church at the grass roots (local congregation) be empowered in the decision-making processes of the church? 26) What voice should the local church have in determining how its World Service dollar shall be spent?

The list of issues on which we are divided and which create tensions could be multiplied many-fold.

As we face issues such as these we would do well to keep before us certain realities. In the first place, let us remember that particularly all of the issues we have listed have been problems for the church in past generations. They have been fought over and decided upon in widely divergent times and places in one form or another. One generation has "solved" problems which the next generation has resurrected and "solved" in an entirely different way.

It seems to be a common fault of all human beings and institutions that we over-act in one direction, then we overreact in the other direction. Any careful student of history cannot help but see this.

There have been times when the actionreaction process has been much more pronounced than at other times—even as the tides of the ocean vary in intensity. We seem now to be in such a time. Actions and reactions seem to be more than ordinarily violent and sudden. Moreover, they are coming with much greater rapidity.

Changes which once took a generation or a century to come about are now taking place within a matter of months, of days, of hours. Radio and television and all of our complex machinery for rapid communication of information and ideas have greatly helped to bring this about—for better or for worse. There will never again be a "Hundred Years War". The latest two genuine "wars" lasted for 7 days and 14 days respectively.

If there is truth in what we are saying, it then behooves us to avoid the conceit of supposing that we will really solve definitively and finally all of the age-old problems which have dogged mankind down the centuries.

Nevertheless, it is vitally important that we continuously grapple with these issues and problems; that we seek solutions which in the guidance of the Holy Spirit and in the light of our present circumstances appear to us to be right and just. In other words, the finitude of our findings, of our decisions, should not lead us into fatalism. "What will be, will be" is a quarter-truth which can lull a person or a church into a disastrous narcosis.

Furthermore, it is vitally important that in the dialogue and debate which we carry on among ourselves we of the United Methodist Church maintain a basic sense of unity, a realization that under our differences of opinion there is a oneness, a relatedness, a kinship. The basis of this oneness is three-fold: 1) we are all the children of one Father, and therefore brothers; 2) we are all the inhabitants of one world; 3) we have all been saved(to use the proper theological term) by the one Lord and Saviour, Jesus Christ. These factors are much more basic than our differences of opinion. Only when we choose to belittle or to forget these basic factors do our differences of viewpoint shatter our unity and leave us divided.

It seems to this editor that in recent years we have demonstrated too much of a tendency to let our factionalism run away with our sense of belonging to one another. Too many who have stood at opposite poles on some issues have seemed to view brothers and sisters as "enemies" rather than as beloved kinsmen. The result has been, at times, a breakdown of community-even of any real communication. The sense of relatedness has been destroyed. Where the body of Christ has so been torn apart, it is a more serious condition of affairs than the fact of our differences. Better that all of us should give up our opinions on matters upon which we disagree than that we should let our disagree-

(Continued on page 22)

### NEWS OF INTEREST

## GC Names Fred Jones Treasurer



Fred T. Jones, Jr.

Fred T. Jones, Jr., director of development and public relations at Greensboro College, became treasurer and business manager of the college on Jan. 1.

Jones succeeds Allen S. Wilkinson, now director of housing and manager of hotels at Lake Junaluska.

A native of Greensboro, the 38-year-old Jones is a graduate of Greensboro Senior High School and of Guilford College. He is an Army veteran.

Before appointment as assistant to the business manager of Greensboro College in 1962, Jones was salesman and part owner of Kearns Paint Co. He was named director of development and public relations of GC in 1966.

Mrs. Jones is the former Gene Edwards, daughter of the Rev. and Mrs. Moir W. Edwards of Boonville. There are two Jones children, Anne and Tom.

Jones is an active United Methodist lay-

man, both in the Western N.C. Conference and Mt. Pisgah UM Church. He also has been a member of General Greene Council of Boy Scouts.

## Dr. Paul Mickey To Head Study School At Duke



Dr. Paul Mickey

DURHAM-The Rev. Dr. Paul A. Mickey, assistant professor in the Duke University Divinity School, has been named director of the Methodist Course of Study School held each summer at Duke.

Dr. Mickey succeeds the Rev. O. Kelly Ingram, professor of parish ministry, who had headed the summer course of study program for a number of years.

The 24th session of the school will run from July 4-28 this year.

Each year, the session provides opportunities for ministers and prospective ministers to meet the educational requirement—other than those for the master of divinity degree—of the United Methodist Church.

Divinity School and Department of Religion faculty at Duke for the most part provide the instruction. Students have the use of university dormitories, dining halls, libraries, chapel and other facilities while on the campus.

Courses include Studies for License to Preach, Introductory Studies, Studies for each of the four years, and Advanced Study.

The school, while open to ministers of all communions, is recognized as offering the official course of study the United Methodists require of non-seminary candidates for the ministry.

Dr. Mickey, who came to Duke in the fall of 1970 as a specialist in pastoral psychology, holds a doctor of theology degree from Princeton Theological Seminary. A graduate of Harvard, where he held the Proctor and Gamble Scholarship and the Hollis Scholarship as an undergraduate (1959-63), he also earned a B.D. at Princeton Seminary and held Methodist pastorates in Bay Head, N.J. and Cleveland, Ohio, before joining the Duke faculty.

## Lumbees Open Bank In Pembroke

NEW YORK (UMI)—Several United Methodists who are Lumbee Indians are on the board of directors of the new Lumbee Bank of Pembroke, N.C., which opened December 22.

They include Adolph L. Dial, chairman of the Advisory Committee on Indian Work of the National Division, Board of Missions, and Luther Herbert Moore, a Board of Missions Indigenous Community Developer on the staff of Prospect (N.C.) United Methodist Church. Mr. Dial is a member of Prospect Church and chairman of its administrative board. He also is a member of the North Carolina Conference Board of the Laity.

The bank was founded by Lumbees, who comprise about 80 per cent of the

population of Pembroke, in Robeson County, and the largest group of Indian people east of the Mississippi. A Lumbee, Ray Liles, is bank president and all board members are Lumbees.

"We felt a need for Indians to have their own bank," said Mr. Dial. "There was no Indian on the board of the only other local bank, even though it was supported mostly by Indians." Mr. Dial, an associate professor of History and political science at Pembroke State University, is on leave this year under a Ford Foundation grant to write a history of the Lumbees.

The Lumbee Bank is beginning with an initial subscription of 67,000 shares, at \$10 a share. It has about 600 shareholders, about 80 per cent of them Lumbees. The bank, now operating out of a temporary office, will have a permanent home sometime in 1972. Construction is expected to begin after the first of the year. The National Division Indian Committee is one of the groups making an initial deposit in the new bank.

## **Emory To Honor Retired Professor**

Emory University's Candler School of Theology will dedicate the Boone M. Bowen Old Testament Seminar Room in Bishops Hall Wednesday, January 19 at 2 p.m.

The room will be named in honor of Dr. Bowen, who retired in 1967 from his position as chairman of the school's department of Old Testament Literature. For the past year Dr. Bowen has been at Emory at the request of Dean James T. Laney to write a history of the theology school. The book is nearing completion.

The room is being furnished with a variety of maps, teaching materials and audiovisual equipment useful in Old Testament Studies. A wall of cabinets will include a display case for archaeological relics, the majority of which Dr. Bowen

(Continued on page 12)

## **Amish Again On The Firing Line**

Certain basic rights of minorities are at issue in a case now before the U.S. Supreme Court. It involves the efforts of the state of Wisconsin to compel people of the Amish faith to attend public schools until they reach the age of 16. A number of religious groups, including the National Council of Churches have filed amicus curiae briefs on behalf of the three Wisconsin Amish people involved.

A lower court in Wisconsin had ruled the three guilty of disobeying the compulsory school attendance law. However, the state supreme court overruled, whereupon the state's attorney general appealed the case to the U.S. Supreme Court.

The National Jewish Commission on Law and Public Affairs, in the brief which it filed stated in part: "This case presents a disturbing illustration of an attempt by state authorities to compel nonconformists, whose beliefs and practices are constitutionally protected, to adhere to norms which may be entirely sound and desirable for most inhabitants of this country but which are offensive and harmful to the affected religious minority."

"Neither the record in this case nor common experience justifies the imposition of these restrictions, which are prompted more by an interest in symmetry than in any reasoned policy. The Constitution and the traditions of this nation do not permit this kind of coercion, which endangers all religious or ethnic minorities", the brief stated.

In urging a verdict favoring enforcement of the compulsory attendance law, Wisconsin Attorney General Robert W. Warren pointed out that all legal precedent supports the anti-Amish position. He added, "Wisconsin decision, while acknowledging the right of the state to compel measures to be taken to preserve the health of children as against a claim of religious freedom, ignores the right of the state to insulate a child from the disease of ignorance. It also ignores the concomitant right of the child to know", he asserted.

His reference here was to the fact that in its private schools, the Amish only require a grammar school education and frown upon education beyond that point.

The Mennonite Central Committee, in its brief in support of the Amish position, stated: "The issue before the Court is a very narrow one, involving not the constitutionality of compulsory education, but rather the power of the State to enforce its compulsory education laws, after its legitimate interests have been fulfilled, when to do so would conflict with the individual's right to freely exercise his religious beliefs."

"Should the Amish be compelled to surrender their religious beliefs", continued the brief, "as the enforcement of these statutes would dictate, the very existence of the Amish religion in America would be threatened. Already Amish groups have fled the United States to avoid such infringement upon their religious beliefs."

### Subscription Listing Available

All pastors have received a booklet listing the subscriptions to the North Carolina Christian Advocate by charges. Ten or more inaccuracies or misprints have been called to our attention. If there are others, we would appreciate notification and we will carry corrections in the Advocate. Also, we will be glad to furnish additional copies of the booklet to pastors and other subscribers at a cost of 15 cents each to cover postage and handling.

Corrections known to date are: Center Church, North Wilkesboro District is on the All-Administrative Board Plan with 25 subscriptions; First Church, Lexington, Thomasville District has 16 subscriptions. Other corrections include First Church, Mt. Gilead, Sanford District, AA, 38; Albemarle, Central, AA, 57; Gastonia District Dallas, First, AA, 31; Shelby, Hoyle Memorial, EF, 55; Salisbury District, South China Grove, EF, 13; Cold Springs, AA 48; Concord: Ann Street, 1; Center, 2.

# Organization Formed To Promote Religion In Schools

The lack of teaching about religion in public education has been adopted as a major concern by a newly formed national organization. Called the National Council on Religion and Public Education, it will represent the joint efforts of 40 national, educational and religious bodies.

The organization was formed last month in New York, and is the first nation-wide effort to bring together a large number of professional, educational, religious and civic organizations which have been trying individually to promote the religious side of the American heritage in our public schools within the guidelines laid down by the Supreme Court.

The council will operate along broad lines acceptable to groups with divergent views as to how religion should be handled in the schools. Specifically, the purpose is "to promote a means for cooperation among organizations concerned with religion as a constitutionally acceptable and educationally appropriate part of secular programs of public education."

A majority in attendance at the organizational meeting favored putting the "missing religious dimension" into courses in social studies, literature and the arts where religious subject-matter is relevant and necessary for a proper understanding of historical events, the history of ideas, and the development of western culture. Others, however, preferred the development of special courses, such as "The Bible as Literature".

The council will coordinate efforts of the member organizations to achieve legal and educationally sound study of religion in the public schools, and serve as a national clearing house for information about planned and ongoing programs in schools.

# Churches Added To Advocate Subscription Plan

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### PROFESSOR HONORED

(Continued from page 9)

collected on trips to the Holy Land. Dr. Bowen is also donating part of his personal library for the book collection.

The dedication ceremony is being held during the theology school's 37th annual Ministers Week so that friends and alumni from throughout the South can attend. Contributions for the room have come from former students, colleagues, relatives and friends of Dr. Bowen.

## Fellowships Available

Fellowships for a year's study at Union Theological Seminary, New York, are available to Methodist ministers with five years' experience in the ministry.

The Masland Fellowships offer an opportunity for one or two Methodist ministers to study a year at Union as unclassified graduate students. The amount of the grants vary from year to year.

The Fellowships were established in memory of J. Wesley and Elizabeth S. Masland, devoted Methodists of Philadelphia.

For further information, write to: Office of Continuing Education, Union Theological Seminary, 3041 Broadway, New York, N.Y. 10027.

# IMPORTANT NOTICE!

The Institute of Homiletical Studies and the Mission to Ministers which normally meets the second week in January has been scheduled for March 20-22 at Wesley Memorial United Methodist Church, High Point. The speakers this year are Dr. Robert E. Goodrich and Dr. Myron Augsburger. Information will be mailed shortly.

## Mrs. A. M. Smith Succumbs

Mrs Vera Ida S. Smith of Pilot Mountain, wife of the Rev. Aubert M. Smith, died Dec. 22 at her home after several months of ill health.

The funeral was Dec. 24 at the First United Methodist Church in Pilot Mountain, where her husband is pastor. Burial was in Guilford Memorial Park.

Daughter of Mr. and Mrs. P. J. Smith, Mrs. Smith was a native of Guilford County.

Surviving are her husband; a daughter, Mrs. Marilyn S. Edwards of Hot Springs, Ark.; stepmother, Mrs. Bertha W. Smith of High Point, and one granddaughter.

## Durham District Reports Membership Gain

The Durham District Conference met on December 12 at Orange United Methodist Church in Chapel Hill, Dr. C.D. Barclift presided.

The Conference was highlighted by a resume of district reports, a sermon by Dr. Stacy Weaver, president of Methodist College, and a message on the Duke Divinity School from Dr. Thomas A. Langford.

Dr. Weaver told the more than 200 delegates present: "These are pessimistic days, but I am not pessimistic, because there are things that abide."

"The church abides as an institution, as God moving upon the earth, and as a divine fellowship. Our commitment to Christ abides." Dr. Weaver emphasized.

Dean Langford said: "It is impossible for the Divinity School to train men for the ministry within the walls of a single institution. We must learn to combine the Divinity School's abilities and strengths with the on-going life of the church."

There is a need to relate practical ex

perience with the academic and education processes, Langford said. The idea of field work as "providing financial help" should be set aside, he urged, and in its place, be put the concept of "ministerial development." This could come about, according to Langford, only through "a close liaison" which would involve "Laymen as well as ministers, both essential to the training process."

The District shows a small gain in membership with 401 new members received during the first half of the Conference year. The Mt. Sylvan Church led the District with a net gain of 24. Bethany Church, Durham, had received the largest number on profession of faith. The church school showed a drop in both current enrollment and average attendance.

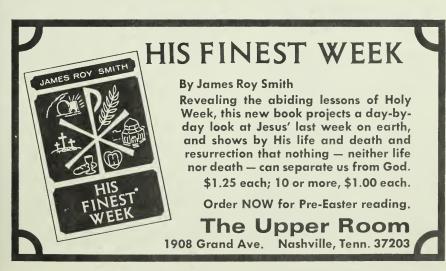
Two men, Gordon Hanford and Don Paul Lee were approved for License to Preach. Recommended for admission to the Conference as probationary members were William Edward Braswell, Union Grove; Don Paul Lee, Wellons Village; Billy Fenton Seate, Eno-Palmer's Grove; and James L. Wilson, student at Wesley Seminary, Washington.

The Conference voted to hold its 1972 session at Epworth Church, Durham.



The Fellowship Building of Marrows Chapel United Methodist Church on the Oxford Circuit was dedicated Sunday, November 21, by Dr. C.D. Barclift, Durham District superintendent. Dr. Barclift preached the dedication sermon in the eleven o'clock service in the sanctuary, and concluded with the dedication ritual in the Fellowship Building. The pastor, Rev. Matt. R. Gardner, assisted in the ceremony. Construction of the 30 x 60 concrete block building was begun in November 1970, and was completed in January 1971 at a cost of \$20,000.





## METHODIST NEWS ROUNDUP

### COLLEGES LAUNCH NEW PROGRAM

The 100 United Methodist colleges and junior colleges in the United States are launching a concerted effort to 1) work harder at the development of human values in students and to prepare them more fully to serve the needs of society today; 2) to enlist more students with high aspirations; 3) and to raise \$400 million over a three to five year period beginning in January 1973.

The three-pronged proposal was first introduced by Dr. Myron F. Wicke at a meeting of college presidents last October in Washington, D.C. Wicke is general secretary of the Division of Higher Education, which together with the National Association of Schools and Colleges will be sponsoring the new thrust in higher education.

The name given to this forward movement is "New Generations for New Days". Four regional workshops to orient college personnel with the "New Generations" program are being scheduled for March, with places and dates to be announced later.

### COKESBURY TO OPEN TWO NEW RETAIL STORES

\* \* \*

The retail division of the The Methodist Publishing House, which operates under the name Cokesbury, will open two new outlets by March, 1972. One will be in Nashville and the other in North Canton, Ohio. At present, the church has 19 such stores centrally located in major cities across the nation. The new ones will be in suburban locations.

The new Nashville store, said Thomas E. Carpenter, vice-president in charge of Cokesbury operations, will facilitate experimentation in marketing techniques which may be incorporated in other Cokesbury stores. The North Canton stores will be lo-

cated in a new shopping center, which also houses offices of the East Ohio Conference Program Council.

#### NEW STUDY OF BIBLE PLANNED

NASHVILLE, Tenn. (UMI) — "Our Living Bible," a new comprehensive, systematic study of the entire Bible, will be released late in 1973, according to the Rev. Henry M. Bullock, editor of the church school publications for the United Methodist Church.

The undated study will be released in twelve quarterly units beginning with the Book of Acts. Editor of the new study is the Rev. Lon A. Speer.

Dr. Bullock said the series is being thoroughly planned and carefully pretested. "Devoted scholarship will seek to convey the meaning and message of the Bible as a whole to the hungers, joys, fears, and anxieties of adults in our confused day," he said. "We hope that, like the disciples on the road to Emmaus, our hearts may burn within us as the scriptures are opened to us in this new study."

### STUDY CHINA, CHURCHMEN URGED

WESTERVILLE, Ohio (UMI) — American Christians can learn from the apparent new openness in U.S.—China relations, and what they learn may be crucial to the future of the Christian mission in many places, a missionary conference was told here in December.

They should realize there may be opportunities for "Christian witness" in the People's Republic, but these undoubtedly may be drastically different from some commonly-held ideas such as "sending our missionaries back in," said the Rev. Donald E. MacInnis of New York. The former Methodist missionary to Mainland China and Taiwan said that though no one can predict the future, opportunities would appear to involve a chance for real dia-

logue, Americans with Chinese, on a peer basis.

### RELIEF NEEDS CLIMB AS FIGHTING ENDS

NEW YORK (UMI) — Instead of reducing need, the end of the Indo-Pakistan war and the birth of Bangladesh (formerly East Pakistan) increases the need for relief and rehabilitation assistance, and thus the necessity for aid from the world Christian community, according to the top United Methodist relief executive.

Since the flow of refugees from the squalid camps in India back into their homeland has already begun, the churches now face providing massive aid on two fronts—in India and in Bangladesh itself, said the Rev. J. Harry Haines. Many refugees, though "going home," have little home to go to, since many villages and farms have been destroyed, he said.

## CONTINUING EDUCATION TEST PLANNED

\* \* \*

NASHVILLE, Tenn. (UMI) — "New Dimensions: A Program of Guided Home Study," is being launched by the United Methodist Board of Education's Department of the Ministry and the United Methodist theological schools.

Modeled after a plan of continuing education begun in 1967 by Perkins School of Theology, Dallas, Texas, "New Dimensions" will begin with a two-year testing period. For an enrollment fee of \$6 per study, an individual will receive at two-week intervals units including books, articles, cassette tapes, and films. Each study includes about six to eight units. The studies are geared for individual use by ministers and laymen or by small groups.

## Tortured for Christ!



Milan Haimovici

Lutheran pastor Milan Haimovici spent eight years in Rornanian jails passing through indescribable tortures. The Communists placed him barefoot on burning coals. He was savagely beaten in the groin and made to empty barrels filled with the human waste of thousands of prisoners with his own hands. However, his faith withstood all these trials. Even Communist officers as they spoke later about it, were filled with such respect that they took off their hats when speaking about this living saint. Thousands of Christian prisoners died in Romanian Communist jails. A complete account of their courageous faith and stand for the Lord is contained in the book TORTURED FOR CHRIST, by Rev. Richard Wurmbrand, a bestseller in 25 languages.

Be interested in the plight of our persecuted brethren behind the Iron and Bamboo Curtains.

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The United Methodist Missionary Conference meeting at Otterbein College, Westerville, Ohio, Dec. 9-14, unanimously reaffirmed "Jesus Christ as the center of Mission" and stated that "when Christ, the

interpret and to justify all those social and political processes and decisions by which one participates in the great revolutions and liberating movements of today."

Dr. Seamands asserted that this "new

# Missionary Conference Hears Call For More Evangelical Approach

Saviour of all mankind, is first, all else will find its proper perspective." The resolution also asserted that "we value the discussion among men and women of varied theological interpretation."

The resolution followed a paper delivered by Rev. David Seamands, pastor of the United Methodist Church in Wilmore, Ky., and a former missionary to India. Seamands pointed out that the Board of Missions' "Aim of Missions", as stated in the Book of Discipline, is a balanced and biblically-based statement. However, in actual practice, said he, personal redemption and the direct proclamation of the Gospel message are not being properly emphasized. He deplored the trend in mission endeavor toward "humanistic, secularistic, universalistic" emphases.

He described the "new Look" in missions—which he vigorously opposed—in the following terms: "Mission does not proceed from Christ's Great Commission to His church, but rather from the sovereign activity of God in the world...To be Christian, then, means to desire the new and to participate actively in change. Where does the church fit into this? It is in no sense an end in itself . . . By mission is meant a completely new concept, in which mission is the total responsibility of the church for the world. Since she exists solely to be 'the church for others,' she must radically change her structures; she is no longer a 'come-structure.' She is only a 'go-structure'; no longer a gathered community drawn toward her Lord, the center of her worship and sent out to serve and minister in His name . . . God is most active in the socio-political revolutionary movements of our time . . . Christ is used to

look" is being fostered through documents, statements, publications, missionary recruitment perspective and through other mission channels. He stated that some evangelicals are so concerned that there is a "very serious question" as to whether they might possibly feel "forced to think in terms of a seperate sending board, separate recruitment, separate use of mission funds."

Stating that his church pays its World Service apportionment, Seamands stressed that the idea of "separateness" is "furthest from what we evangelicals want," but asserted that if present trends continue, the evangelical segment of the church may not have "much choice."

As to whether there is still hope of "holding together" and of working something out so that "in spite of differences in emphasis and accent, we can still proclaim the good news of the Gospel, "Dr. Seamands said, frankly "I don't know." But he added: "I think the fact you have invited me here to honestly and openly express deep concerns is a good sign." He identified himself as a member of the board of directors of the Good News movements, an association of United Methodist evangelicals who describe themselves as a "Forum for Scriptural Christianity."

Some 80 missionaries and mission executives attended the conference. A resolution was adopted criticizing the United States position on the India-Pakistan war. It expressed distress "that statements by U.S. Government officials have attempted to lay blame on one party in the dispute." Another resolution supported the World Council of Churches in its making of grants

to liberation movements in Africa. Both resolutions met with opposition and abstentions.

### SCHOOLS AND CHURCHES

(Continued from page 5)

first started to build. Now he is his right-hand man. He protects the property.

Little voys had big roosters under their arms. The local sport is cock fighting. They ran to speak to their preacher. I was afraid one of the cocks would start pecking at me. The birds seemed so angry that we had interrupted their match.

This whole poverty-ridden neighborhood with hundreds of families is without preacher or gospel except for this little new church. These former thieves and criminals will comprise its first membership. How like the New Testament, with its Mary Magdalenes and Simon Zealots, where John a Son of Thunder was made into a Son of God. I was deeply, profoundly moved. It will take just \$1,000 more to finish the little church. I pray God my visit will bring the money. I hope my people in North Carolina and Virginia will raise it, so that we will be a part of the transformation of these poor souls.

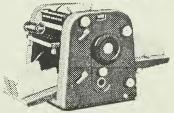
Brother I.P. Bantista, the District Superintendent, has with the help of the thief and criminal built most of the building himself. He goes out and works in the hot sun like a field laborer.

We drove back by way of the Children's Garden, a home in the hills for orphans. It is one of the prettiest sights I ever saw in my life. The little children were in chapel when I arrived. The small ones ran to me and wanted me to hug them and hold their tiny hands. Jesus took the little ones in his arms and blessed them. To them I was his emissary sent to their home. They sang to me, and I thought I was listening to the choirs of paradise.

It was the rush hour when we left, and our bus got locked in a traffic jam. Manila is the worst possible place in the world for driving. If I stayed here long, I would go raving mad. When I got back to the Episcopal residence, my face had been scorched by the sun and my eyes were hurting and I felt quite depleted and undone. Yet, I was inspired. I had seen the gospel at work. Little children, pure and good, were being cared for and made happy. And sinners in the slums were being transformed into honest workmen of the Lord.

(Continued next Issue)

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Gray & Creech, Inc. RALEIGH Asheville, Charlotte, Winston-Salem Greensboro This account of the creative programplanning processes in one annual conference ought to offer insights and encouragement to leaders in other conferences. Author of the article is Mrs. Paul (Mari) Matthaei, director of United Methodist Information for the Kansas Area of the United Methodist Church.

An Annual Conference which decided more than three years ago that it was trying to sell a product instead of trying first to understand the market, has found that listening to local churches has set a completely new direction in purpose, structure and program.

It was in 1968 that leaders of the Kansas West Conference became convinced that the local church had no opportunity to be heard in beyond-the-local-church planning. And they believed that so many agencies pushing the local church from the outside caused its members to become thoroughly confused.

"Our Conference Program Council feels that everything beyond the local church should have as its purpose the strengthening of local forms of ministry," said the Rev. Bruce Blake, conference program director, Wichita. "For only that which is local is relevant, noticed, and felt. So we looked carefully for our own Annual Conference program weaknesses.

"We found that the Annual Conference was deciding what the local church needs." he continued. "The conference boards were developing programs and then they would try to sell them to the local churches. We decided that before we could do any creative planning, we had to find out what local churches need, what they're interested in, and what they want."

As a result of this thinking, the Kansas West Conference was the first annual conference actually to become "The Listening Church". Dr. Virgil Sexton and Dr. Alan Waltz of the Division of Coordination, Research and Planning of the General Program Council in Dayton, Ohio, were called in as consultants, and the new program was initiated both in the Kansas West Conference and by the General Board.

Members of the Conference Research and Study Committee, both ministers and laymen, went to local churches in teams of two to hear what the local congregations had to say. "We were disciplined to listen," Mr. Blake said, "and that was pretty hard!"

This is the third year of the program, so some 90 churches now have been heard directly about their local problems, needs, and suggestions. But in order to reach even further into local church thinking, a questionnaire was sent to key officers in every age group in every church, with more than one-fourth of the churches replying. Results were tabulated, and this report has become the basis of conference planning.

"It wasn't easy for us to completely switch gears," Mr. Blake pointed out. "The Annual Conference Boards had always come up with their own ideas and then tried to sell them to the local churches. Now they had to develop program goals based on what the local churches said they needed."

Tom Hartman, Wichita, present chairman of the research and study committee, said, "We decided we needed to set a purpose for the conference. This had to be followed by broad objectives on a longrange basis, focussed by specific shortrange goals."

There still are too many goals, both men agree after 165 suggested ones were considered this year. "But the difference now over previous years is that many of the programs are presented on a cafeteria-type style to local churches, and they have the option to choose which ones they want." Mr. Blake explained.

The new conference structure to be proposed to the June 1972 session of the Annual Conference will move planning still closer to local churches. All conference

boards and agencies will be eliminated, except for the Board of Special Ministries and the Board of Institutional Ministries. The District Program Council becomes the center of program planning.

"This will eliminate the present confusion where both conference boards and district program councils plan program, and will help work toward the goal that all acitvities beyond the local church be 'one' channeled through the District Program Council," the Program Director explained. "The key coordination between work areas and age levels to ferret out priorities will happen at the district level. The Conference Program Council still will have budget control, although any group can always go to the Annual Conference for decisions."

The District Program Councils will receive guidance from the two committees of the Conference Program Council — the leadership development committee and the research and study committee, and from the three associate directors of the Conference Program Council. Conference staff duties are completely changed. The Program Director still is administrator of the Conference Program Council and its agencies, but the three associate directors are assigned to local churches. They have no program nor age level responsibilities and do not meet with conference boards.

Proposals for leadership training will take it from the conference level where it has been, to leadership development for local churches. "We have been training all kinds of leaders, but they weren't preparing any other leaders for the local churches," Mr. Blake said. "We think if we train the right kind of leadership in the local churches that they can develop their own kind of program creatively."

"We are not trying at all in this structure proposal to remove the importance of the Annual Conference," he continued. "But we are saying that the Annual Conference purpose ought to be to strengthen local forms of ministry."

The good participation in this local church study indicates that members are

beginning to feel that they can say something that might be heard, conference leaders agree.

"One of our objectives already adopted is that we have diversity in our Conference, and we affirm that diversity and call it a strength rather than a weakenss," Mr. Blake said. "So that as we plan our total quadrennial budget, we are going to have to be aware of the local interests. One of the implications of this is to have selective giving, to give local churches not only the right to say what program they are going to have, but to say where some of their money is going. And this is going to be a switch," he warned. "There's a lot of risk involved, and some of our ministries might not get the support they need."

In summation, the Kansas West Program Director said, "We've talked a lot since 1968 that the Council on Ministries — Program Council is a holistic view of ministry. That's great on paper, but the very existence of Annual Conference boards and the way that they have approached the local church separately has denied the possibility of local churches being able to understand what a total ministry is all about. We hope that now they will be able to look at the District Program Council as a real model of a holistic ministry which is close to the local church."



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## WOMEN'S NEWS

## North Carolina Conference

Mrs. Bruce Hargrove



Mrs. Bruce Hargrove

### **NEW EDITOR**

Did you notice the new name under the masthead of the Women's News for the North Carolina Conference? The Advocate is happy to welcome Mrs. Bruce (Catherine A.) Hargrove as contributing editor of women's news. Her address is 1115 Kitt Place, Raleigh, N.C., and news items of interest about the Women's Society of Christian Service at the local, district and conference levels should be sent directly to Mrs. Hargrove for inclusion in her biweekly column.

Before merger of the two conferences, Catherine Hargrove was recording secretary of the Woman's Society of Christian Service for the North Carolina-Virginia Conference.

She is an active participant in WSCS meetings, schools and workshops and has filled many offices on the local and district levels.

A public school teacher in the Brentwood Elementary School of Raleigh, she received the B.S. and M.S. Degrees in Education from A. & T. State University in Greensboro. She is the daughter of the late Mr. and Mrs. J.W. Alexander.

An active member of the Wilson Temple United Methodist Church in Raleigh, Mrs. Hargrove is a member of the Senior Choir, WSCS vice president, a church school teacher and chairman of the Commission on Mission.

She is married to Bruce Hargrove, and they have three children. Mary Catherine is the first woman buyer for IBM of Research Triangle; Bruce, Jr., and James Washington are students at A. & T. State University, Greensboro.

Mrs. Hargrove also is chairman of public relations for the Conference Women's Society. In writing of her new duties, she says, "May there be blessings upon those with whom we join hands and who join hands with us to further the Kingdom of God in the future."

Her first regular column will be in the next issue of the Advocate.



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## WOMEN'S NEWS

### Western North Carolina Conference

Mrs. John C. Wright

## A CALL TO LEADERSHIP DEVELOPMENT DAY

The Annual Leadership Development Day for the women of the Western North Carolina Conference will be held on Saturday, Feb. 26, from 10 A.M. to 4 P.M. at the First United Methodist Church, Charlotte.

Mrs. C.C. Herbert, Jr. of Charlotte, chairman of the Conference Sub-Committee on Leadership Development, will be in charge of the day's program. Using a theme of, "Isness and Oughtness," the workshop will focus on leadership and leadership values. Dr. Louis R. Mobley, who was for years connected with IBM as director of leadership development, will be the featured speaker.

Those who are expected to attend the workshop include all Conference officers and chairmen of the Women's Society and Wesleyan Service Guild, District Society officers and chairmen involved in program planning, District WSG chairmen and secretaries and Conference representatives to Women's Division, Jurisdiction, Conference boards and commissions.

#### NEWS OF MRS. RALPH WARD

A visit to Taiwan was the subject of a Christmas letter from Mrs. Ralph Ward, former missionary, to her friends in Western North Carolina. She writes:

"Ever since I retired from mission work in Taiwan and Hongkong I have cherished the hope that someday I might return for a visit. That hope was realized this fall when I spent six weeks in Taiwan and Hongkong. The flight back was with Bishop and Mrs. Nall who were returning after attending meetings in America. Thus I was briefed by them before my own return to the area where Ralph and lived between 1952 and 1958 and where I lived from 1960 to 1966.

"Miles of new high rise buildings in Hongkong, new factories, new cities of 400,000 persons where formerly was open space only, bore visual evidence of material 'progress'. However, urbanization is bringing to this Colony new, critical problems.

"The level of prosperity in Taiwan seemed more evenly distributed: there were acres of apartment buildings and factories rising up out of paddy fields; new agricultural methods still assured the population adequate food; 80 percent of the farmers own their own land; compulsory education is now available through the 9th grade.

"I was back in Claremont when the United Nations vote was taken to expel Taiwan. Word from that island, however, would indicate that calmness prevailed and there was a new determination to make this island stronger than ever economically. culturally and politically. This latter aspect should involve more Taiwanese in top levels of government. So far as I could ascertain while there, the Taiwanese joined the mainlanders in not wanting to be under Peking "The American sponsored government. Methodist churches in both areas are to become automomous as of 1972 and will determine their own structural organization, probably with a term president rather than a bishop. The members and clergy face this new era with a sense of challenge and responsibility. Rather there may be a move towards organizational ecumenism.

"Back in Claremont I am again involved

in local church, community and Manor responsibilities.

"May PEACE COME!

Cordially, Katherine Ward (Mrs. Ralph A. Ward)"

Mrs. Ward is well known throughout the WNC Conference. She has often been guest speaker at the Annual Meeting of the Women's Society and Guild at Lake Junaluska. She and the late Bishop Ward owned

a home near Hendersonville for some years. For those who would like to write her, the address is 476 Cambridge Ave., Claremont, California, 91711.

+ +

SPECIAL!!! SAYE YOUR CHRIST-MAS GREETING CARDS!!! WATCH FOR URGENT REOUEST!!!.

### **EDITORIALS**

(Continued from page 7)

ments separate us from one another.

Liberals and conservatives, whites and blacks, rich and poor, young and old, male and female have all been guilty on this score. We have all crucified Christ anew, and in the very name of Christ! Isn't this really the great scandal that has plagued Christianity down the generations since the time of Christ? Christians at one another's throats? Christians putting Christians to the torch? Christians breaking God's law of love in the interest of the "laws" of God? Christians scourging each other by use of some form of "the shun"?

We are not saying that people should not stand up for their convictions. We are not saying that debate and dialogue are to be avoided. Let every man make his case and be heard with proper considerateness. But let us all also work hard at resolving differences, at reconciling conflicting positions. Let us be just as conscientious in trying to see the other person's viewpoint as in trying to put over our own.

Also, let us be willing to assemble at some half-way point between extremes where the great majority of us can find a habitable mode of life, sharing in unity our great wonderful spiritual possessions, and tolerating our differences. Is it too much to expect that Christians do this?

Let 1972 be the year when "reconciliation" came into its own not simply as a gracious theory to be advocated but as a reality to be practiced. This cannot be brought about by all people suddenly com-

ing to be of one opinion about all problems and issues. It can become true and real only if we maintain the unity of the spirit in the bonds of love. We are divided in so many ways. Let us all be united in one way, the way of love mutually shared.

In a sermon on the "Catholic Spirit" John Wesley wrote: "Every wise man, therefore, will allow others the same liberty of thinking which he desires they should allow him; and will no more insist on their embracing his opinions, than he would have them to insist on his embracing theirs. He bears with those who differ from him, and only asks him with whom he desires to unit in love that single question, 'Is thy heart right, as my heart is with thy heart?' "

## THE DUKE ENDOWMENT

One cannot move far in the field of philanthropy in North Carolina without running squarely into The Duke Endowment. Its arms of charity extend in many directions.

The United Methodist Church in North Carolina is a major beneficiary of The Duke Endowment. Retired ministers and widows are regular recipients of much needed funds from this source. Just before Christmas this year retired United Methodist ministers and widows and dependent orphaned children of deceased ministers were sent checks totaling \$260,000. The amount each received was based on the years of service. The total years of service

in the two conferences came to no less than 14.363!

The Duke Endowment also appropriates many thousands of dollars each year toward building, maintaining and operating United Methodist Churches in rural North Carolina. The Rev. Dr. M. Wilson Nesbitt, a member of the Western North Carolina Conference is the Director of Rural Church Affairs for the Duke Endowment.

Other recipients of support are numerous hospitals and child-caring institutions in North and South Carolina as well as four institutions of higher education—Duke, Furman and Johnson C. Smith Universities and Davidson College.

Of all the funds disbursed, however, we doubt if any of it goes to meet a bigger need or is received with greater gratitude than the Christmas checks to retired ministers and widows.

We feel that we can safely speak for all of United Methodism in this state when we here and now publicly express our gratitude for the setting up of this magnificent philanthropy of James B. Duke in 1924; and for the conscientious way in which the trustees and officers of the Endowment have carried forward the wishes of the founder in his desire "to make provision in some measure for the needs of mankind along physical, mental and spiritual lines."

## E. Stanley Jones Suffers Stroke

World famed evangelist-missionary E. Stanley Jones suffered a stroke early in December while attending the Oklahoma Ashram at Oklahoma City. He received treatment for several days at the Baptist Hospital of that city, and late in December was flown to Massachusetts General Hospital in Boston, Mass. near the home of his daughter, Mrs. James Matthews. He will undergo therapy over an extended period of convalescence.

For many years a United Methodist missionary to India, he introduced the "ashram"—a Hindu practice involving prayer, meditation and reflection—into Christian churches sixty years ago. He has literally made the world his parish in extending his ministries to the far corners of the earth. Immediately prior to his stroke, Dr. Jones had just returned from a two months mission throughout Japan where he had given 154 addresses.

The father-in-law of Bishop James K. Matthews of the Boston area, Dr. Jones passed his eighty-eighth birthday on Jan. 3. His mailing address in the hospital is Baker Memorial, Massachusetts General Hospital, Fruit Street, Boston, Mass. 02114.

## Volunteers For Costa Rica Sought

Openings are still available for a work team which will leave for 16 days service in Costa Rica, according to the Rev. Larry Barden, leader of the team. Fifteen men are to make up the group, which will do construction work on a classroom building at the Methodist School at Cuidad, Quesada located about 75 miles from San Jose.

The team will be housed in cabins and fed in a central dining hall which is part of the mission school. Each volunteer is to pay \$325.00 for transportation and other expenses. It has been pointed out that some churches have taken care of this cost for their volunteer and have received Advance Special credit for it.

The group is scheduled to leave from Charlotte on February 19, arriving in San Jose the same afternoon. The return will be on March 4. Those who wish to participate in preaching or evangelistic services will have an opportunity to do so.

The Western North Carolina Conference Board of Missions is sponsoring the mission. All of those interested or wishing more information should contact Rev. Larry Barden, Jackson Park United Methodist Church, 715 Mable Ave., Kannapolis, N.C.

## Sunday School Lesson By Dr. RAYMOND A. SMITH (International Lesson Series)

FOR JANUARY 23

## What Price Discipleship?



Background Scripture: Luke 9:1-62;10:1-12

Lesson Scripture: Luke 9:1-6,23-25,57-62

A serious and prayerful consideration of our Scripture for this lesson could lead to an adventure in understanding. It involves the deepest and most penetrating questions one may ask; for example, what am I in this world for? How can I make my life count for something eternal? To raise such questions is to move out of the orbit of the usual interests of human beings, such as food, clothing, shelter, status, sensual satisfactions, and the like. Only occasionally do most of us rise above these ephemeral interests and ask ourselves what it would mean to be a true disciple of the Lord Christ.

We need first to distinguish between simple church membership and true discipleship. We all know that the churches are full of people who look upon their association with the church as a sort of mild gesture to Almighty God that they would like to be counted among the righteous. They will attend the services with more or less regularity, repeat the creeds and even give a token of financial support. But to be confronted with the question of being a real disciple of Christ would probably be a shocking experience to most of us who fall into this classification.

Near the end of H. G. Wells' famous book "Outline of History", where he is discussing the influence of Jesus upon the world, he puts into striking words the problem of Christian discipleship. Says he: "He (Jesus) was too great for his disciples. And in view of what he plainly said, is it any wonder that all who were rich and

prosperous felt a horror of strange things, a swimming of their world at his teachings? Perhaps the priests and rulers and rich men understood him better than his followers ... He was like some terrible moral huntsman digging mankind out of the snug burrows in which they had lived hitherto. . . . Is it any wonder that men were dazzled and blinded and cried out against him? Even his disciples cried out when he would not spare them the light. Is it any wonder that the priests realized that between this man and themselves there was no choice but that either he or priestcraft should perish? . . . For to take him seriously was to enter upon a strange and alarming life, to abandon habits, to control instincts and impulses, to essay an incredible happiness ... Is it any wonder that even to this day this Galilean is too much for our small hearts?" Now this writer is willing to grant that there is much more to be said about Jesus than is dreamt of in Mr. Wells' philosophy. But who can deny that he has powerfully expressed the greatness of Jesus, contrasted with our own weaknesses and failures?

In view of the above statement about Jesus, we can but wonder how the church has contained him for nearly two thousand years. One suspects that the answer is to be found in the fact that to worship him is easier than to serve him. Remember that he once said to this disciples: "What is the point of calling me 'Lord, Lord' without doing what I tell you to do?"

All we know about the specific activities to which Jesus directed his disciples is found in Luke 9:1-6 where we read that he sent them out "to preach the kingdom of God and to heal." The preaching consisted of

proclaiming the nearness of the kingdom of God. The healings wrought by Jesus and his followers were evidences of the fact that the kingdom was already breaking in upon the world.

In Luke 9:57-62 there is recorded the story of three "would-be" disciples. These were men who only thought they wanted to be disciples. They had not counted the cost. The first man had to be reminded that the life of a wandering and homeless missionary was not any easy one. The second man wanted to follow Jesus, but only on certain conditions. He said he had to bury his father first. This probably does

not mean the man's father was at that moment dead; rather, it meant that he wanted to stay with his father as long as the father lived; then he would become a disciple of Jesus. Our Lord's reply to the man seems harsh: "Leave the dead to bury their own dead. You must come and preach the kingdom of God." It is only by trying to imagine how urgent Jesus regarded this mission that we can understand such a reply. The third "would-be" disciple said he wanted to follow Jesus, but would first have to go home and say good-bye to his family. Jesus replied that no one who puts his hand to the plough and keeps looking back is fit for the kingdom of God.

SUNDAY SCHOOL LESSON

FOR JANUARY 30

## Facing Financial Responsibilities

Background Scripture: Luke 16:1-15,19,31;20:45 through 21:4 Lesson Scripture: Luke 16:10-15;20:45 through 21:4

In our study of Luke's gospel we now move from the theme of discipleship (last Sunday's lesson) to the question of money. One might suppose this is a sort of descent from the heights to the depths. This would be wrong, for we may be surprised to learn that Jesus gave more teaching time to the subject of stewardship than to many of the "Loftier" themes such as the nature of God, or the meaning of immortality. As we move into this lesson we may discover why this is true.

The first part of our lesson deals with a matter of principle (see Luke 16:10-12). Briefly it is that a person who can't be trusted in small matters can't be trusted with larger ones. The late Dr. Roy L. Smith in his admirable book "Stewardship Studies" reports an instance of using bad means to achieve good ends. A civic club sponsored a lottery in which an expensive car was to be given to the lucky person. By this means (which was illegal in that state) they hoped to raise several thousand dol-

lars for the benefit of a boy's club. The officers of the law, as well as other officials, including some clergymen, winked at the law violation, since it was being done for a good cause. However, the spectacle of business men breaking the law in order to raise money to teach boys *not* to break the law seems a bit inconsistent!

There follows in Luke 10:15 another basic principle of life, namely, that one cannot be loyal to two conflicting codes of ethics at the same time. Jesus used the illustration of God and Mammon (a word for money) and pointed out that one has to choose which will have his loyalty, since it would be impossible to be loyal to both. Many have tried this double loyalty, only to find that too frequently Mammon wins out. The old proverb that "business should come before pleasure" is an incomplete statement, since more often than not it comes before everything else, too. Charles Dickens pictured old Scrooge as one whose prime loyalty was to business. Scrooge found out that was wrong, but not until he had hurt many people in the process.

Luke 10:14-15 highlights the contrast between God's standard of right versus that

of men. Phillips' translation puts it this way: "Now the Pharisees who were very fond of money, heard all this with a sneer, but he said to them 'You are the people who advertise your goodness before men, but God knows your hearts. Remember, there are things men consider perfectly splendid which are detestable in the sight of God.' "When will we learn this?

It is an old human trait to try to cover injustices and other kinds of wrong by the use of pious pretensions. In the last few verses of chapter 20 and the first of chapter 21, Luke gives us an account of some remarks Jesus made to the Pharisees regarding this old deceptive practice. Since it is impossible to improve on these words, here they are, as Phillips translates them: "Be on your guard against the Scribes who enjoy walking round in long robes and love having men bow to them in public, getting the front seat in the synagogue, and the best places at dinner parties, while all the time they are battening on widows' property and covering it up with long prayers. These are the men who are heading for the

deepest damnation."

Jesus' final example of worthy stewardship is the well-known story of the widow's mite. Jesus and his disciples were watching the well-to-do put their gifts into the receptacles provided for these in the temple area when a poor widow appeared. They saw her drop in "two copper coins", each worth one-half penny. But Jesus was greatly moved by the woman's sacrifice, and commented: "Truly I tell you this poor widow has put in more than all of them; for they all contributed out of their abundance, but she out of her poverty put in all the living that she had." The story of this unselfish act has been told millions of times, and will continue to be told as long as there is a shred of idealism left in humanity. Her act is saying to the world: "It is better to be foolishly generous than to be wisely stingy." Jesus saw in her a person who, poor as she was, realized her debt to God and paid all she had on that debt. In doing this she slipped out of the shadows of anonymity and into the company of the blessed immortals.

### IN MEMORIAM

#### JOHN REUEL LOWRANCE

We, the members of the Men's Bible Class of Centenary United Methodist Church, wish to express our love and appreciation for the life of Mr. John Reuel Lowrance whose death occurred Monday, August 30, 1971.

This prayer given by our beloved Teacher, Mr. Gene (F.E.) Parker, expresses the thoughts of our hearts to one who will be greatly missed but not forgotten.

"O God, Our Father, we bow our heads and commune in prayer with Thee in these moments. We thank you for the day, for the chance to be together as Christians, and for all the blessings you provide for us.

"We find ourselves thinking much Lord, about one of our friends who has died and now rests from his labors. We thank you for your loving kindness and tender mercies which you gave to John Lowrance. For all Thy goodness that gave him joys in this earthly life, and for Thy guiding hand along the way of his pilgrimage, we give Thee thanks and praise. We bless Thee for Thy grace that kindled in his heart the love of Thy dear name, for his personal commitment to Christ, and for his support of the Christian Church. We glorify Thy Holy name that his dangers and difficulties of this mortal life are ended and that his spirit is at home in Thy presence.

"We ask you Lord, to be with his companion in the hurt that she feels over being separated from her husband. May Thy Spirit enrich her thoughts of pleasant memories which they have shared together, and make her strong and courageous to face life in each new day.

"We ask you to bless his whole family, undergirding each member with added strength in this time of sorrow. Enable them all to place their trust constantly in you.

"May Thy Spirit be with all of our Class Members, with all the people of our Church and Community, and may Thy presence be a reality to all Thy children everywhere.

"We pray in the name of our Lord and Savior, Jesus Christ, Amen."

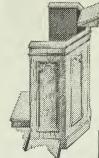
This prayer was offered in the Men's Bible Class of Centenary United Methodist Church, Mount Ulla, on September 5, 1971.

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# ON THE SCOUTING FRONT



Six scouts received the God and Country Emblem at Calvary UM Church, Durham, Nov. 14 From left, front row, are James Cavender, Rodney Randolph, Fred Cavender and Rev. F.R. Randolph, minister; back row, Ronnie Turner, Wyatt Woodall and Ricky Warren.



Seven members of Aldersgate UM Church, Chapel Hill, recently received the God and Country Award. The first scouts to receive this award at Aldersgate, they are, from left, first row, David Fraser, Bruce Sherman; second row, Billy Rawls, Bill Sherman, Mark Fernald; third row, Michael Jack, Jack Mackorell, scoutmaster of Troop 39, Rev. William W. Sherman, Jr., minister, and Kevin McJunkin.



Johnny Burns and David Pate were presented the God and Country Scout awards during Sunday morning worship service at the Rowland United Methodist Church by their pastor, Rev. Don Lee Harris. Scoutmaster James Gaddy Ward, Jr., assisted in the presentation. David and Johnny are Eagle Scouts, members of the Order of the Arrow and Johnny has earned the Bronze Palm for additional work in scouting. From left to right are: Rev. Mr. Harris; Johnny, son of Mrs. H.D. Burns and the late Mr. Burns; David, son of Mr. and Mrs. James R. Pate, and Scoutmaster Ward. (Photo by Gene Smith)



Rev. Jack L. Hunter, second from left, presents the Asbury Trail Award to Bill Brady, scoutmaster, in a special service. Scout Troop 521 sponsored by the Farmville UM Church participated in the Asbury Bicentennial at Lake Junaluska and hiked the rugged Cataloochee Trail.



## 'Digest' Admits Errors In WCC Articles

The Reader's Digest has acknowledged that there were errors in its two recent articles on the World Council of Churches.

Executive Editor Harry Harper said Digest officials met with World Council officers and agreed to "consider seriously" printing another article next spring written by an author chosen by the council.

The thrust of the two articles was that money given to the council by churchgoers around the world allegedly is being used to promote revolution under heavy influence of Communist church leaders.

One error admitted by Harper was the use of a quote from a Second Vatican Council document but attributed to the World Council. The author was "confused about which council wrote the document," said Harper.

Harper said there were other errors in the article but that he considered them "minor." He said he "stood by the basic substance" of the articles.



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## CAROLINA BRIEFS

Duke University President Terry Sanford was re-elected Jan. 9 as chairman of the board of trustees of the Council of Independent Colleges and Universities. The Council, organized in 1968 under sponsorship of the Association of American Colleges, represents 900 private colleges and 31 state associations of private colleges.

\* \* \*

On Nov. 28, members of the Eden, Union and Central Cross United Methodist Churches met at the West Halifax Methodist parsonage, located in the Hardrawee Community near Enfield, for the burning of the notes covering payment on the building over the past ten years and for a brief dedication service, led by Rev. J. Edward Morrison, pastor.

Rev. J. Edward Morrison, pastor of the West Halifax Charge, and Rev. Clarence R. Breedin, Jr., pastor of Calvary Methodist Charge at Littleton, were in charge of the Annual Christmas Love Feast which was held at Eden United Methodist Church near Enfield on Dec. 22.

\* \* \*

\* \* \*

At a recent meeting the Wesleyan Forum of the Western North Carolina Conference elected the following officers: Chairman, Kenneth A. Horn; vicechairman, Jay Ostwalt; secretary, Russell Burson; and treasurer, Charles Ratliffe.

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The Washington County Historical Association held the second annual Christmas Love Feast and Service of Lights at Rehoboth Church near Roper and Creswell on Sunday evening, Dec. 12. Approximately 100 persons were present for this program.

\* \* \*

Rev. Jack L. Hunter, pastor of the Farmville United Methodist Church, spoke at Whitakers' Chapel on Nov. 21. Rev. William Alton Tew, pastor of the Enfield United Methodist Church, spoke at the third Sunday afternoon vesper service at 3:00 on Dec. 19.

\* \* \*

Dr. Wilson O. Weldon, editor of "The Upper Room," will be the guest preacher for a community-wide service on Sunday evening, Jan. 30, at Advent Moravian Church in Winston-Salem. Ten churches of six denominations will take part in the service, including two United Methodist churches. Richard Rierson will direct the one hundred voice choir. The service will begin at 7:30 p.m.

Dr. Thomas A. Collins, president of N.C. Wesleyan College, will lead a workshop on COCU at Rosemary UM Church,

\* \* \*

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Dr. N.W. Grant of Raleigh will preach at First UM Church, Mount Gilead, for the worship service on Sunday morning, Jan.

\* \* \*

The congregation of Abernethy Memorial UM Church, Newton, presented its minister, Rev. C.B. Barr, Jr., an Accutron Calendar Watch on his birthday Jan. 2.

\* \* \*

Dr. Mack B. Stokes of the Candler School of Theology, Emory University, will be preaching at Myers Park UM Church, Charlotte, Jan. 14, 15, and 16. Services will begin on Friday evening at 7:30 and conclude with a Sunday evening worship service.

\* \* \*

Rev. Alvin Amick of the Children's Home, Winston-Salem, suffered a heart attack on Dec. 8. He has been in the Cardiac Care Unit at Baptist Hospital in Winston-Salem.



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### SEMINARY REFLECTIONS

(Continued from page 32)

of these areas require a "vital ministry", and this, I feel, is not only our purpose but our responsibility. If we pursue these ends, our purpose may begin to be realized as we learn to live together, love one another. and progress as concerned humanity in making the world a better place in which to live.

Finally, Duke measures up to my expectations in being able to meet the criteria outlined for myself, because after just one week I am challenged, academically overwhelmed, motivated, and encouraged by the fact that faculty and student relationships are holding the promise of a great learning experience to be gained in the next three years.

I am excited! Excited because as we embrace our studies together, we will corporately learn of the radicalizing, revolutionary, and reconciling force of the man of Galilee. In our own way, in our own time, we have the opportunity to become ignited by the spirit of a living Christ and be changed by it. Eleven stupified apostles were set on fire and literally changed the course of the world by the call and demand of a simple carpenter. With the same conviction, the same diligence, discipline, and motivation, we can do the same.





## Some Reflections Of A Seminary Student

by Ken Chalker

If each of us were to reflect seriously upon the events which have occurred to us since moving from various places across the nation and beginning a new life here in Durham, North Carolina and Duke Divinity School, I'm sure that every one of us would have many responses in regard to reorienting ourselves in a totally new living situation and academic discipline.

A valid reflection for me to make on these past few days of "hectic" orientation would be to comment briefly on what I expect out of graduate, professional seminary education; what I expect to put into it; what, at this point, I feel the purpose of such training is in our society; and finally, to comment on why I chose Duke Divinity School as the place where I felt my above expectations could be met.

There is a true sense of urgency within our world. We are living in a time of unparalled inconsistencies, injustices, and social upheaval. In a time when these problems are combined with technological achievement, human deification, and nuclear power, we suddenly begin to find ourselves spinning in a world that seems purposeless and teetering on the verge of self-destruction.

I am in seminary because of the above situation. I have the profound belief that the Church holds within its Christian ethics, message, and mission the ability to become a reforming, powerful, and charismatic force in our society. I believe that the Church can realize its potential in our crying world if its leadership strives to be the same reforming, powerful, and charismatic force. I expect, then, to receive ideas as to how one might utilize the knowledge, strength, and idealism attained in study so that I might put those qualities to work for the Church in the world. I expect, also, to put all my attention and efforts into gaining knowledge and putting into effect those learned ideas and ideals.

The purpose of the Church calls us everywhere we turn. It is being screamed for in responsible government. It is demanded in solving our overwhelming social problems. It is inherently necessary in justice and law. The Church is vital in education. And, the Church is indispensable in the everyday life of the parish, because it comes directly in contact with the entire gamut of human triumph and failure. All

(Continued on page 31)

Mr. Chalker, a native of Brookfield, Ohio, and a graduate of Mount Union College, is a student at the Duke University Divinity School. He gave these reflections and initial impressions of the school in a recent chapel service at the Divinity School.

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Supplement

Conference Program

Vol. 117

Greensboro, N. C.

January 27, 1972

M- O

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The District Lay Rallies of the North Carolina Conference are to take place during the period from February 2 to 23. For many years they have been a vitalizing force in the conference. Shown on this page are some of the speakers who will be heard at the rallies, and on our back cover is the schedule of dates and places for each.

Information about the specific hour of meeting is being given to each church from the

district level

#### WHERE IT IS

\*

- 4 On Being Heard by W.H. Stith, Jr.
- 5 Lexington Youth Stage 'Starve-In'
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- 12 Program Supplement
- 28 Two Church Conferences by W.R. Cannon

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# Calendar of Coming Events

#### NORTH CAROLINA CONFERENCE

Jan.	30	-Sanford District Conference, Mt. Gilead, 2:30
Jan.	30-Feb. 3	-New Bern Junior High Confirmation Laboratory for pastors, Centenary Church
Jan.	31	-Warren Subdistrict Leadership School, Norlina, 7:30-9:30 p.m.
Feb.	2	-Greenville District Lay Rally, Jarvis Memorial Church, Greenville
Feb.	4-5	-Music Workshop, Churches of Small Memberships, ACC, Wilson
Feb.	7	-Sanford District Lay Rally, First Church, Rockingham
Feb.	8	-Board of Christian Social Concerns, Methodist Bldg., 10 a.m.
Feb.	9	-Durham District Lay Rally, Civic Center, Durham
Feb.	10	-Raleigh District Lay Rally, Memorial Auditorium, Raleigh
Feb.	11-12	-UM Testing and Guidance Clinic, N.C. Wesleyan College, 4 p.m.
Feb.	13-17	-Rockingham Junior High Confirmation Laboratory for pastors, First Church
Feb.	14	-Elizabeth City District Lay Rally, First Church, Elizabeth City
Feb.	15	-Rocky Mount District Lay Rally, First Church, Rocky Mount
Feb.	16	-Burlington District Lay Rally, Graham HS Auditorium, Graham
Feb.	17	-Wilmington District Lay Rally, Trinity Church, Wilmington
Feb.	18-19	-Board of Education planning Conference for Committees, Camp Chestnut Ridge
Feb.	21	-Goldsboro District Lay Rally, St. Paul, Goldsboro
Feb.	22	-Commission on Christian Higher Education and Campus ministry, Methodist Bldg.,
		10:30 a.m.
Feb.	22	-New Bern District Lay Rally, Trinity, Jacksonville
Feb.	23	-Board of Health and Welfare Ministries, Methodist Home for Children, 10 a.m.
Feb.	23	-Committee on Camps and Conferences, Methodist Bldg., 10 a.m.
Feb.	23	-Fayetteville District Lay Rally, Hay Street Church, Fayetteville
Feb.	24	-Board of Missions, Centenary Church, Smithfield, 9:30 a.m.
Feb.	25	-Committee on Christian Educators and Music Ministry, Methodist Bldg., 10 a.m.
Feb.	29	-Regional Commission on Christian Higher Education and Campus ministry,
		Greenville, 11 a.m.
		WESTERN NORTH CAROLINA CONFERENCE
Jan.	30	
Feb.	2	-Board of Laity, Methodist Bldg., Statesville, 10 a.mGastonia District Ministers and Wives Mtg., 10:30 a.m.
Feb.	3	-Delegates to General and SEJ Conferences, Charlotte
Feb.	5	-Board of Ministry Recruitment Workshop on Ministry, Pfeiffer College
Feb.	7	
100.	,	<ul> <li>North Wilkesboro District Ministers and Wives Mtg., First Church, North Wilkesboro, 10:30 a.m.</li> </ul>
Est	0	
Feb.	8 11-12	-Asheville District Ministers' Meeting  Mathodist Testing and Children Clinics Croonshore College
Feb.	11-12	<ul> <li>Methodist Testing and Guidance Clinics, Greensboro College</li> <li>Executive Board, National Council of Churches, Charlotte</li> </ul>
Feb.	13	-Marion District Training Session for McDowell Co. Officials, 2:30 p.m.
Feb.	14	-Salisbury District Ministers and Wives Luncheon
Feb.	16	-Conference Program Council Mtg., Hartzell Memorial Church, Hickory, 10:00 a.m.
Feb.	17	-Salisbury District Program Council, 7:30 p.m.
Feb.	20-24	-Cabinet Meeting, Greensboro
Feb.		-Board of Ministry, Orientation Tour
	21-23	
Feb.		
Feb.	21-23 26 27-28	-WSCS and WSG Leadership Development Day, First Church, Charlotte
	26	-WSCS and WSG Leadership Development Day, First Church, Charlotte -Bishop's Dialogue Session, Lambuth Inn, Lake Junaluska
	26	-WSCS and WSG Leadership Development Day, First Church, Charlotte
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## On Being Heard

by W. Hewlett Stith, Jr.

John and Sallie Churchmember are upset. They don't like the statement made by a national church leader. They don't like the way the Annual Conference voted on a matter. They disagree with the method for selecting Church School teachers. They feel there should have been a stronger stand taken on a social issue. They want to express their objections. They want to have a part in deciding such things.

They can't, as things are now.

Neither John nor Sallie holds a local church office. They don't vote in the Administrative Board. They aren't members of the Charge Conference; so they can't even have a vote in electing board members. Nor can they vote on their congregation's lay member of the Annual Conference, who is a part of the machinery involved in the connectional church affairs. Helpless? No.

John and Sallie have one weapon left, one way of voting, of being heard. They can take money out of their offering envelopes, channel it to some other cause, save it for later use, or simply not give it for anything. Will John and Sallie be heard now? Of course they will. But such a step need not be the only way we have of sharing decision-making with them.

We have impressed upon John and Sallie that their contributions are the measure of their devotion. When was the last time Loyalty Sunday had to do with commitment, with discipleship? It may have had a little window dressing, but we got the message. If we were loyal to the Church, we would give money. If the order of worship includes something like "A Report to the Congregation," do you expect to learn of needs of church members, of the state of the church's life? Unfortunately, you spot

From the "Virginia Advocate" Mr. Stith is associate editor of the Advocate and director of Methodist Information for the Virginia Conference.

that as either a prelude to a pledge campaign or a statement on "How we're doing." We have communicated well. The message has been heard. Should we really be surprised when John and Sallie use what we have taught them is their most important role in the church, even when they use it in a way we don't approve?

Rather than responding to withheld contributions with cries of "Shame, shame," maybe we who occupy "desks in the kingdom of God" should examine why the offering envelope has become the major instrument for local church members to express their displeasure. It doesn't take much scrutiny. Given present church structure, how else can they voice dissent?

In the local congregation, how can the church member who is not a church official be heard? He does not vote on the church budget or church policies. He doesn't even elect a representative who will vote on these matters. His control of local affairs, then, is non-existent. Even more so. his control of connectional church activities. Not being a member of the Charge Conference (which is self perpetuating, choosing its own successors), he does not have a role in choosing his congregation's Lay Member of the Annual Conference. who does have a vote on connectional matters. How, then, can the local church member vote? Right. With his offering envelope. A large measure of frustration is usually required before a responsible church member in desperation concludes. "If they won't listen to me any other way, maybe they will hear an empty offering envelope." Usually, "they" do.

There is, I believe, relief from this frustration. It could come from providing local church members another vote-not just with their offering envelopes, but with personal involvement in the decision-making process. There is now provision in the Discipline for the Charge Conference to be con-

vened as the Annual Church Conference, extending the vote to all local church members present at such meetings. Reports of such open meetings are rare. It would, of course be unruly to try to conduct all of a congregation's business in such a broad forum, but there may be medium ground. Could not the Annual Church Conference at least elect members at-large of the Administrative Board. If that board transacts the business of the church, then the church members would have at least chosen the transactors. Church members would still disagree with some things, perhaps many things, but much of their frustration would have been relieved. They would have had a voice, a responsible voice, that was heard and was involved in the decision. They would not be led to undermine the entire program of the Church in order to object to a specific act.

It would be well for the 1972 General Conference to consider making the Annual Church Conference the body that elects at large members of the Administrative Board, rather than leaving such election to a closed group such as the Charge Conference. The Annual Church Conference would become a regular occasion instead of an optional one. This setup could overcome much local frustration, restore legitimate power to the local church member, and at the same time go a long way to stabilize the economic life of the church.

# Lexington Youth Stage 'Starve In'

The Junior Highs at First UM Church, Lexington, learned about hunger the hard way. They fasted for 24 hours.

Beginning at 5 p.m. on Friday, Jan. 14, and continuing until 5 p.m. Saturday, 37 eighth and ninth graders and six counselors went hungry—for a price. Each participant in the "Starve-in" had a sponsor who paid

50 cents for each hour of fasting. \$747.75 was raised for the Youth Service Fund.

"Hunger" is one of the main emphases this year of the Youth Service Fund.

On two Sunday evenings preceding the fast, activities related to the complex problems of hunger were emphasized. These included a contemporary film, a poor man's meal and a multi-media presentation, to which parents and sponsors were invited. Opportunities were given for expression of personal feelings and thoughts.

During the fast, films, documentaries, role playing, collages and graffiti on hunger were used



Junior Highs at First Church, Lexington, during their recent "Starve-in."

Only water was available to the participants for the 24-hour fast. Throbbing headaches, gnawing stomachs and little energy—these were the obvious signals that the fast was about to end. Those who took part in the "Starve-in" and its activities have not fooled themselves into thinking that they have the answer; they are, however, more aware of the complexity of the problem.

One of the hungry young people said, "We had an unfair advantage which helped pull us through the 24 hours. We knew at the end, there would be a meal for us at home. Our hunger was only temporary, as opposed to those persons who know what real hunger is."

# THE NEEDS OF OUR BLACK COLLEGES

Come Race Relations Day—that's February 13—you, gentle readers, will, I trust, be found in church. The collection plate will be passed down the silent rows of pews. By the time it comes to you, may it be that you will be ready with your special offering envelope for the Negro Colleges Advance.

No one of us is being asked for a great deal. But the vast host of us (over ten million) are being asked to give \$4 million. The gift of any one of us may be small, but each such gift can be one of the drops which fill the bucket.

Wouldn't it be a thrilling thing if at about 11:30 on Sunday morning, February 13, a million United Methodist hands could be poised over the collection plate ready to drop in a gift of money for the twelve United Methodist colleges which are serving so effectively the educational needs of our black young men and women.

Did you know that five of the church's six active black bishops are products of these colleges? That ninety-five percent of our black ministers were educated by them, including ninety percent of the district superintendents? Did you know that seventy-five percent of our church's black professional men and women were educated in these institutions?

Looking to the future, these twelve colleges will have to shoulder a large share of the responsibility for preparing the future black leaders in the United Methodist Church. In order to do this effectively in this day of mounting costs, they will need sharply increased financial support. Those United Methodists who have been blessed with a high degree of prosperity should give generously and substantially. But all of us should give something as an expression of our support of this vital education program.

Here in North Carolina, our attention is focussed upon Bennett College which is located in Greensboro. It is one of the twelve—one of the very best of them. Your gifts will go to it unless you designate otherwise.

Bennett College has had a long and outstanding record of service over the years. She is an institution which has a great potential for even greater service in the future

Her president, Dr. Isaac H. Miller, is a distinguished educator and churchman. Bennett has a fine faculty of about 65 well prepared men and women and a student body of about six hundred. Her campus, located in the heart of Greensboro, is valued at over \$6 million. The largest single financial need is for student scholarship aid. Whether or not many worthy students get the chance for a college education may depend upon our response to this appeal.

# ON REACHING THE POOR AND NEEDY

The Church today is greatly concerned about serving the needs of all classes of disadvantaged people. This includes those who live in poverty; the sick, the dispossessed. In seeking to minister to them, vast sums of money have been channeled into programs on behalf of the needy. Most funds have come from government sources, but religious organizations, including the United Methodist Church, have been giving increasing amounts to alleviate the physical suf-

ferings of the unfortunate.

We have a feeling, however, that many church people doubt whether their giving is fully producing the desired result. The result they seek, we believe, is not merely the meeting of urgent physical needs but beyond that the reconciliation of people alienated from God and from Society. In their giving, church people want to know that their money goes for the restoration of the soul as well as for the sustenance of the body.

If our ministries to the poor and needy do not lead to their finding God, and coming from isolation back into the fellowship of the human family, then undeniably these ministries have to that extent been failing of their purpose. Moreover, church members have every right to be concerned and to feel a certain amount of frustration.

The giving of money without the gift of persons is ineffective. Any meaningful gift can be beautifully transmitted only when the giver gives himself along with the gift. There has been too much giving of money with little or no person to person involvement. The church, in its upper echelons has tended to ask its people for money but not for their personal involvement.

In fact, the church has seemed at times to say to its people, "Turn over your money to me and leave the rest to me." As a result, only the "professionals" have been at the cutting edge of poverty, hunger, disease and despair. If you ask, "What's wrong with professionally trained social workers, deaconesses, ministers?" the answer must be "Nothing!" They are essential. But they alone, even with mountains of money, cannot bring about reconciliation among the races, between rich and poor, between the inner city and its affluent suburbs.

The professional is, if not suspect, at very least looked upon for what he is in one respect: i.e. a paid worker. Too seldom does the "pro" succeed in so identifying himself with the rag-tag, desperate people that he really becomes one

with them. This is not a matter of his choosing. It is a fact about people. There is a communion of the poor, the dispossessed, the hopeless, the desperate. One cannot break into that community merely by having noble ideals and pure intentions; or even by being trained to deal with minorities.

Those caught in life's backwash may not be very smart or worldly-wise. They may have grown accustomed to dirt and have accommodated themselves to the seamy side of life. But they have a dignity of sorts and a sense of integrity. They will give civility for a handout and will show gentile restraint in the face of smug patronage. They will take the money which the church and the government hands to them and hide their contempt behind a smiling face.

They will do this unless they sense that the giver of the money is giving something more: himself as well.

We cannot buy friendship and love with money—only with friendship and love. It is time for the United Methodist Church to challenge its people to offer Christ to the sick, hungry people of the world; to stop trying to "buy" the good will or quiescence of the "outs" with money and material handouts; to stop trying to "buy" their own way into heaven by substituting a gift of money for the grace of God.

God is calling his people to take Christ into all of the unseemly places where people live in lonely darkness and die in quiet desperation. He listens for his people to reply "Here I am! Send me." But too often the only reply he gets is "How much do you want; I'll write a check."

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#### NEWS OF INTEREST

# WS/NE District Conference Draws Record Crowd



The New Directions, under the direction of Rev. J.L. Williams, sing at the WS/NE District Conference.

A total of 583 persons were in attendance for the Winston-Salem Northeast District Conference held at Walnut Cove's Stokesburg Church on Jan. 9. The session was presided over by the Rev. John H. Carper, district superintendent. Host pastor was the Rev. Harold Reeves, whose church prepared supper for the record attendance.

W.N.C. conference personnel in attendance included the Rev. William R. Brantley, Associate Program Director for Training, who spoke briefly and invited the conference to inspect the mobile training unit in this church's parking lot. The Rev. James W. Ferree, Associate Program Director for Special Ministries, spoke on behalf of the February Race Relations Day Offering for Bennett College. Bill Edwards, Superintendent of the Children's Home thanked the conference for its financial and prayer support.

The Rev. Charles E. Page, Stokesdale, was elected secretary of the conference and presented the Committee on the Ministry report. Ten licensed lay preachers had their

license renewed, and eleven lay pastors were recognized. Two men were approved as transfers to the District as lay pastors: one a Methodist from the Florida Conference and one a Wesleyan from North Carolina.

The Rev. Walter Cooper, Rural Hall, district statistician, presented an excellent report: 91 persons have been received on Profession of Faith, and 134 by transfer. Membership in the District is now 13,568. A total of \$215,350 single figure apportionment was accepted by the churches, and \$122,314 has been paid.



Taking part in the conference were, left to right, Rev. John K. Miller, Rev. Harold Reeves, Rev. John H. Carper and Rev. Dwight Mashburn.

The Rev. John K. Miller, pastor at Mt. Tabor, Winston-Salem was the preacher for the 5 o'clock service sponsored by the Council on Evangelism. The Rev. Dwight Mashburn is chairman of the Council.

The most popular feature of the conference came at the 7 o'clock hour when "The New Directions" gave a concert. That group's enthusiastic singing and testimonies brought the conference to a close on a high note.

Eden's Leaksville Church invited the conference to hold its 1972-1973 session with them.

Charles E. Page

# Reynolds Gives Colleges Large Sum

WINSTON—SALEM,N.C.— R.J. Reynblds Tobacco Company has given \$100,000 to the North Carolina Foundation of

Church-Related Colleges.

The gift is the company's 17th consecutive yearly contribution to the Foundation, which has received a total of \$1,480,000 from Reynolds, according to Brant R. Snavely, Executive Director of the Foundation.

The Foundation, which has its offices in Winston-Salem, is a fund-raising organization for 26 North Carolina privately funded, church-related colleges in the state.

Sixty percent of the funds raised by the Foundation is divided equally among the member colleges, and the remaining 40 percent is distributed in shares based on enrollment.

The goal for the Foundation this year has been raised to \$1 million, with the fund-raising campaign scheduled to end in April.

# Three WNCC Teams Go To Latin America

STATESVILLE--- Three teams of volunteer builders from the Western North Carolina United Methodist Conference will go into Latin America this month and during February, according to the Office of Outreach here.

The teams consist of men and women – laity and clergy– who have been going into Latin and South America annually since 1961 to construct churches, educational buildings and parsonages for congregations too poor to hire laborers to do this work.

Each team usually consists of skilled

construction personnel and persons who have never participated in the construction business, all donating their time and paying their own transportation costs to perform this Christian service.

The Rev. Donald Haynes of Winston-Salem is in charge of initiating these teams for the Conference's Board of Missions.

Two of the teams will work this month at Carolina, Puerto Rico. There, in Villa Fontana, they will construct a block and slab church building for a newly-organized congregation of 85 members. Materials for these construction projects are furnished by the national Board of Missions of the United Methodist Church.

The first team will be in Puerto Rico Jan. 15-29, and the second team, which will complete the construction, will be there Jan. 29-Feb.12.

An advance team of seven persons, headed by Charles Owens of Forest City, was in Puerto Rico during Jan. 2-12 making preparations for the two building teams. Other members of the advance team were Mrs. Charles Owens and Charles Owens, Jr., of Forest City; Mr. and Mrs. John Ramsey and John Oates of Charlotte; and Victor McIntyre of Statesville.

Members of the Jan. 15-29 building team to Puerto Rico are:

Mr. and Mrs. Jack Sherrill of Catawba; Mr. and Mrs. T.J. Ervin of Troutman; Stowe Koontz of Lexington; Mr. and Mrs. Carroll Pless of Canton; Buren Sain of Vale.

And from in or near Winston-Salem: Mr. and Mrs. Rudy Rogers, Grady Berrier, Mr. and Mrs. Coy Craver, Mr. and Mrs. John Berrier, Larry Kearns, Tom McCune, Mr. and Mrs. Richard Smith, Jerry Tuttle, and the Rev. Milton Young, who will lead the team. Mr. Richard Smith will be construction supervisor.

A building team will go to Costa Rica Feb. 19 to construct a classroom building for a Methodist school at Ciudad, Quesada, located about 75 miles northeast of San Jose, Costa Rica. This is part of a ministry complex which is serving a rural region where there are few public schools.

# Schedule For SEJ Annual Conferences Set

EVANSTON, ILL. (UMI)—The 1972 series of United Methodist annual conferences will begin February 2 in Rio Piedras, Puerto Rico, and conclude June 27 in Louisville, Ky., according to a schedule prepared by the Council on World Service and Finance Department of Records here.

With the exception of the Puerto Rico session, all 78 meetings will be held in mid-to-late May and June. For at least half of the conferences 1972 will mark the final session under present episcopal leadership as 17 bishops plan retirement in July, and still others may be assigned to different areas by the jurisdictionl conferences.

The schedule for the Southeastern Jurisdiction, is given below.

Alabama—West Florida, May 30—June 2 at Montgomery, Ala.

Central Alabama, June 14-17 at Birmingham

Florida, June 6-9 at Lakeland Holston, June 11-15 at Knoxville, Tenn. Kentucky, June 7-11 at Morehead Louisville, June 23-27 at Louisville, Ky. Memphis, May 31-June 3 at Jackson, Tenn. Mississippi, June 15-18 at Jackson Mississippi (former CJ), June 1-4 at Waveland

North Alabama, June 5-8 at Birmingham North Carolina, June 5-8 at Durham North Georgia, June 19-23 at Atlanta North Mississippi, June 8-11 at Greenville Red Bird Missionary, May 15-16 at Helton, Ky.

South Carolina '85, June 5-9 at Spartanburg

South Carolina '66, May 22-26 at Orangeburg

South Georgia, June 5-9 at Albany Tennessee, June 20-23 at Cookeville Upper Mississippi, May 25-28 at Louisville Virginia, June 19-22 at Hampton Western North Carolina, June 7-11 at Lake Junaluska

# Bishop, Ministers To Talk

Bishop Earl G. Hunt, Jr., and ministers with twenty years or more of service in the Western North Carolina Conference will be talking together in dialogue sessions from Feb. 27 through March 2.

Area meetings have been scheduled in four N.C. cities. The times and places of the meetings are as follows:

Feb. 27 - 28. Lambuth Inn, Lake Junaluska, for the Waynesville, Asheville and Marion districts.

Feb. 29, First UM Church, Hickory, for Gastonia, Charlotte, North Wilkesboro and Statesville districts.

March 1, First UM Church, Salisbury, for Albemarle, Salisbury and Thomasville districts.

March 2, Maple Springs UM Church, Winston-Salem, for High Point, Greensboro, Winston-Salem Forsyth and Winston-Salem Northeast districts.

The session at Lake Junaluska will begin with dinner at 6 p.m. on Sunday, February 27, and continue through lunch on Monday, Feb. 28. The other three sessions will begin with lunch at noon and continue through dinner that evening.



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# VOCATION CLINICS SCHEDULED FOR YOUTH

High school age youths of the North Carolina Conference are being urged to attend a clinic on Feb. 11 and 12 at N.C. Wesleyan College, Rocky Mount. The purpose of the clinic is to help each young person to evaluate his own abilities, aptitudes and vocational interest. Tests and counseling will be part of the program, which should be of great interest to United Methodist teenagers. It is open to all sophomores, juniors and seniors.

Registration will begin between 4 and 5 p.m. on Friday, Feb. 11, and the clinic will conclude on Saturday afternoon by 4 p.m. The cost to each participant will be only \$15.00 for room and meals. All expenses beyond the \$15.00 is being taken care of by the sponsoring organization, the Commission on Enlistment for Church Occupations of the conference. Registrations should be sent to Mr. H. Ray Brackett, N.C. Wesleyan College, Rocky Mount, N.C.

Youths who are interested in going into the ministry or other church-related vocations should make every effort to attend. Others who may be undecided but who want to gain further insights into the possibilities for their future life work would gain much by sharing in this experience.

The Rev. Jack L. Hunter of Farmville, chairman of the commission, indicated that one purpose of the clinic is to help youths "to realize that any worthwhile work can become a Christian Vocation if a person seeks to find and use his talents where God needs them."



GROUNDBREAKING SERVICE

Mount Pleasant UM Church in the Gastonia District had a groundbreaking service Dec. 12. Taking part in the service are, left to right, Mrs. Eurie Hunter, Mrs. Beulah Costner, William Shipp and Miss Ann Gibson; back row, William Luckey, Building Committee chairman; Miles Luckey, treasurer; Samuel Brown and Dr. Charles D. White, district superintendent. Rev. Marion W. Walton is pastor. The building will cost approximately \$41,000.

# Hardin To Head Association

Paul Hardin, III, president of Wofford College was recently elected to serve as president of the National Association of Schools and Colleges of the UM Church. The association consists of 82 four-year colleges, eight universities, fourteen theological seminaries, 20 junior colleges, and 20 schools in other categories. A native North Carolinian, Dr. Hardin was for many years an active layman in the North Carolina Conference.

In commenting upon the task ahead, Dr. Hardin stated "The time has come when we must demonstrate to all Americans that church-related colleges have done a tremendous job in this country. We must also demonstrate that they are well-managed, open to change, and moving boldly into the future. This is the case, we can establish this fact, and I am confident that our colleges can find the support they need to become even stronger in the future."

# NORTH CAROLINA CONFERENCE

Vol. 4

January 27, 1972

No. 1

## **A Time For Decision**

O. L. Hathaway
Associate Director, Stewardship

The North Carolina Annual Conference is beginning to make decisions for the budget year of 1972-1973. The local churches in the North Carolina Conference will make their determination for their budget for 1972-1973. The Finance Committee is an administrative committee responsible to the Administrative Board. Its functions are outlined:

- 1. To receive all financial askings to be included in the annual budget of the church:
- 2. To receive from the Council on Ministries its recommendations regarding the financial resources needed to undergird the ministries which it has developed and recommends to the Administrative Board.
- 3. To compile annually a complete budget for the local church and submit it to the Administrative Board for review and adoption.
- 4. To be responsible for developing and implementing plans which will raise sufficient income to meet the budget adopted by the Administrative Board.
  - 5. To administer the funds received

according to instructions from the Administrative Board.

- 6. To make provision for an annual audit of the records of the financial officers of the local church and all its organizations and shall report to the Charge Conference.
- 7. In consultation with the Administrative Board and the Committee on Pastor-Parish Relations recommend to the Charge Conference the salary and other remuneration for the pastor and staff.

The District Superintendent will be presenting to the pastor certain askings such as: One Figure Asking — The Ministerial Educational Fund — Interdenominational Cooperation Fund — The District Fund — The Advance Specials for World Missions, National Missions and the subscription for the North Carolina Christian Advocate.

Our budget for the Conference Askings will be larger due to the action of the Special Conference on October 23, 1971 to help provide for Ministerial Pensions. There is a very small increase in some areas of our church work. Therefore, we will be tested

in our faith and commitment to the causes of our church. Our church is trying to serve people in need. We give because we love God and His needy people. God has blessed us in every way, and we must decide in our own way before God what we shall give this year.

The Time for Decision has come. Let us pray that it will be a joyous one. Think about the words of one of the stanzas of a hymn written by William P. Merrill: "Rise up, O men of God! Have done with lesser things; Give heart and mind and soul and strength to serve the King of Kings".

# **Youth Ministry**

F. Belton Joyner, Jr.

# DEADLINE FOR STUDY TOUR APPLICATIONS

Senior Highs in your congregation have until February 4 to get in applications for the 1972 United Nations - Washington Study Tour. If you need more copies of the forms, write immediately to Youth Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605. The applications are to be sent to the District Coordinator of Youth Ministry (and these names and addresses appear on the application form). These are interesting times for the U.N., with changing leadership and with new members. Your congregation might want to underwrite the participation of a senior high from your church. This person could then help interpret these new developments to your congregation.

#### WHAT'S ON THE TUBE?

A Television Conference, February 18-20, will explore the impact of tv in our culture and consider the values we are developing from television programming. This would be a good experience for teachers, counselors, pastors, and other youth workers. Sponsored by Impact-Raleigh, the TV Conference will be on the campus of North Carolina State University. Leadership includes Miss Nancy L. Carter, producer with the Division of Mass Media, The United Presbyetrian Church in the U.S.A., New York City, and Mrs. Eleanor Bredesen from the staff of "Misterogers Neighborhood."

For more information and a registration form, write Youth Ministry, 1307 Gleenwood Avenue, Raleigh, North Carolina 27605.

#### TRAVEL CAMPING WITH YOUTH

An interesting activity for youth in your church might be a travel camp. Choose your spot and have a go! Some groups might want an ecological emphasis and could camp their way to the Everglades. Others might want to explore other sections of the nation and could travel to the Rockies or into New England. Others might combine the camping with a study theme. Another approach is to make historical tours a part of the experience. If you are interested in securing leadership for such experiences in the summer of 1973, write Youth Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605.

# LOOKING AT THE PASTORAL MINISTRY

There will be a One Day Meeting on the Pastoral Ministry, April 8, at Edenton Street Church in Raleigh. The focus will be for 10th, 11th, and 12th graders, and post-high school young adults to explore what it means to be in the pastoral ministry in these times. Dean Langford for Duke Divinity School will speak. The new motion picture "Making a Difference" will be previewed. Panels of ministers, laymen, (including minister's wives and youth) will help answer questions. The meeting will be from 10:00 to 3:00. The One Day Meeting is sponsored by the Council on Youth Min-

(Continued on page 19)

# Music Ministry

F. Belton Joyner, Jr.

#### CHILDREN'S CHOIR FESTIVALS

Some of the districts are planning Children Choir Festivals during March. Plans have been announced for two of these.

March 11 – at Front Street United Methodist Church in Burlington... director will be Miss Ruthann Greenawald...the group will work on music and then sing at a public service. March 11 – at Haymount United Methodist Church in Fayetteville... director will be Bill Graham of Chestnut Street in Lumberton... Each person is asked to bring a bag lunch for the mid-day meal... Arrangements for the day are being made by Alan Porter of Methodist College.

March 19—at Edenton Street United Methodist Church in Raleigh . . . director will be Mr. James Marshall . . . rehearsal will begin at 2:00 p.m. and the Festival presentation will be at 7:30

p.m.

You should feel free to take your children's choir to one of these Festivals, if there is not one planned in your district. As other plans develop, announcement will be made in the Supplement.

#### MUSIC AND LESIURE TIME MINISTRY

Attention to music will be part of the program at the 1972 Southeastern Jurisdiction Workshop on the Church's Ministry to Persons in Leisure, February 17-23, at Camp Sumatanga in Alabama. In addition to festivals and celebrations, there will be special interest groups on a wide variety of arts, including music, drama, puppetry... plus a range of recreation and leisure time activity. For a registration form, write Music Ministry, Room 218, 1307 Glenwood Avenue, Raleigh, North Carolina 27605.

# Children's Ministry

F. Belton Joyner, Jr.

# RESOURCES FOR VACATION CHURCH SCHOOL

These are the topics for the 1972 Vacation Church School resources: Nursery: "I

Wonder"

Kindergarten: "God's Plan for Families"

Elementary I-II, I-III: "Being the Church"

Elementary III-IV: "The Church Is God's Family"

Elementary IV-VI: "Paul-Apostle of Good News"

You should be considering now your order of resources from Cokesbury. Check with the person who orders literature for your Church School.

# DISTRICT VACATION CHURCH SCHOOL WORKSHOPS

Workshops for leaders and workers of Vacation Church Schools will be held in each district. Some of these are already scheduled, including: Burlington District:

April 20, Mount Hermon, Pittsboro

April 25, Yanceyville

Fayetteville District: March 20, St. Matthew's, Fayetteville (AM and PM) Rocky Mount District: April 10, First, Rocky Mount (AM and PM)

Sanford District: April 17, Southern

Pines (P.M.)

April 18, First, Rockingham (A.M.) Goldsboro District: April 18, St. Paul, Goldsboro

Wilmington District: April 18, Grace, Wilmington (P.M.); April 19, Grace, Wilmington (A.M.)

(Continued on page 19)

## **Camping Ministry**

R. Keith Glover, Coordinator

The following dates have been set for interviews on college campuses with students interested in working in our summer camp program. Persons interested should contact the campus placement office or the Coordinator of Camping Ministry in Raleigh.

East Carolina University: Jan.20,

12:30 - 5:30 p.m.

Meredith College: Jan. 24, 10:00

a.m. - 1:p.m.

A & T University: Jan. 28, 10:00

A.M. - 12:00 noon

Bennett College: Jan. 28, 2:00 -4:00 p.m.

Atlantic Christian College: Jan,

31, 1:00 – 5:00 p.m.

Greensboro College: Feb. 2,

10:30 a.m. − 1:00 p.m.

University of North Carolina at Greensboro: Feb. 2, 3:00 - 6:00 p.m.

High Point College: Feb. 3, 10:00

a.m. - 12:00 noon

Wake Forest University: Feb. 3, 3:00 - 5:00 p.m.

Methodist College: Feb. 8, 10:00 a.m. - 1:00 p.m.

St. Andrews College: Feb. 8, 3:00

-6:00 p.m.

North Carolina Central University: Feb. 10, 10:00 a.m. - 1:00 p.m.

Duke University: Feb. 10, 2:00 -

5:00 p.m.

Louisburg College: Feb. 15, 10:00

a.m. - 12:00 noon

North Carolina Wesleyan College: Feb. 15, 3:00 - 5:00 p.m.

Pfeiffer College: Feb. 17, 2:00

p.m. - 5:00 p.m.

University of N.C. at Chapel Hill

Feb. 21, 2:00 - 5:00 p.m. Other Camping Ministry Dates:

February 15 (approximately):

Summer Opportunities mailing

March 20: All applications for summer camp staff should be in

March 25: Committee meets to review applications and to interview counselor-in-training applicants

June 11: Beginning of week of

Camp Staff training

June 18: First day of summer camp at Chestnut Ridge, Don-Lee and Rockfish

#### TWILIGHT DAY CAMPS

If you are planning a Day Camp for children of your church next summer, a variation from the usual schedule is suggested in the May-August, 1971, issue of The Camp Fire Girl magazine. Instead of the usual morning and afternoon schedule, some groups are now planning their daily outings from 4:00 to 8:00 p.m. in order to avoid the intense mid-day heat. For help in planning Day Camp experiences see the booklet The Church Day Camp by LaDonna Bogardus (60 cents from Cokesbury).

#### LOCAL CHURCH CAMPS

Reservations are now being received in the camping office for local groups who want to come to Camp Rockfish between July 16 and August 19 with their own counselors, thus sharing leadership with the camp staff. The camp provides food service, waterfront staff, and Program Director. One of the many values found in this program last year is that there is a great deal of carry over back home from the experiences in camp. For more information, contact the Coordinator of Camping Ministry, 1307 Glenwood Avenue, Raleigh, N.C. 27605



# Mission Interpreters Visit In N.C.

Teacher, evangelist, agriculturalist, social worker, director of Christian education, college and seminary professor, and pastor — all of these are included in the six mission interpreters scheduled to visit in the North Carolina Conference. Each interpreter will visit in one or more districts and be available for sharing with as many different groups as possible, such as congregations in worship, church school classes, youth groups (in churches and schools), men's clubs, WSCS groups, district ministers' and/or laymen's meetings, etc.

	THE SCHEDULE	
Mission Interpreters	Dates	Districts
Rev. George C. Megill, Brazil	Jan.30-Feb.4	Wilmington
	Feb. 6-11	Sanford
Rev. Milton H. Robinson, Bolivia	Feb. 13-18	Fayetteville
	Feb. 20-25	Goldsboro
Mrs. Milton H. Robinson, Bolivia	Feb. 20-25	Elizabeth City
	Feb. 27-Mar. 3	Rocky Mount
Rev. Albert F. Whelchel, Congo	Feb. 27-Mar. 3	Greenville
	Mar. 5-10	Raleigh
Dr. Pearle McCain, Japan	Mar. 5-10	Burlington
	Mar. 12-17	Durham
Rev. Clyde H. Dunn, Taiwan	Mar. 19-24	New Bern

PASTORS AND LOCAL CHURCH LEADERS, WHETHER MISSIONS WORK AREA CHAIRMEN, W.S.C.S. PRESIDENT, BOARD CHAIRMEN, COUNCIL ON MINISTRIES CHAIRMEN, UMYF PRESIDENTS OR COUNSELORS, LAY LEADERS, ETC., WHO ARE INTERESTED IN HAVING THE MISSION INTERPRETER SCHEDULED TO VISIT YOUR DISTRICT SHARE WITH YOUR GROUP SHOULD CONTACT YOUR DISTRICT CHAIRMEN OF MISSIONS FOR A POSSIBLE DATE.

#### DISTRICT CHAIRMEN OF MISSIONS

DISTRICT	NAME AND ADDRESSES	Greenville	Rev. J.C.P. Brown
Burlington	Rev. G.W. Johnson		P.O. Box 1007
	1728 W. Davis St.		Kinston, N.C. 28501
	Burlington, N.C. 27215	New Bern	Rev. P.D. Midgett
Durham	Rev. N.H. Byrd		P.O. Box 250
	P.O. Box 236		Newport, N.C. 28570
	Carrboro, N.C. 27510	Raleigh	Rev. J.T. Smith
Elizabeth City	Rev. J.C. Chaffin		Box 415
	P.O. Box 734		Zebulon, N.C. 28385
	Plymouth, N.C. 27962	Rocky Mount	Rev. Lawrence Lugar
Fayetteville	Rev. N.B. Hill, Jr. Rt. 1, Box 95-B Fayetteville, N.C. 28301		1105 Knollwood Drive
1 dy ottoville			Wilson, N.C. 27893
		Sanford	Rev. Paul Bunn
			512 Scotland Ave.
~			Rockingham, N.C. 28379
Goldsboro &	Dr. Lee Adams	Wilmington	Rev. C.H. Mewborn
	P.O. Box 311		Box 85
	Goldsboro, N.C. 27530		Tahor City N.C. 28463

### Conference

Rev. Milton H. Robinson of El Paso, Texas, has served as a missionary for fourteen years among the Aymara Indians in Bolivia. He will be visiting in the Fayetteville and Goldsboro Districts. Mr. Robinson



Robinson

established a Christian Vocational School, pioneering in rural education, in a society where pagan beliefs and practices prevail.



Whelchel

Rev. Albert F. Whelchel, a native of Georgia, first went to the Republic of Congo in 1951 and since that time has done educational and evangelistic work. He is a graduate of Asbury College and Candler

School of Theology, Emory University. The Whelchels have four children and are living in Wilmore, Kentucky while on a one year furlough. Mr. Whelchel will be visiting in the Greenville and Raleigh Districts.

Mrs. Milton H. Robinson, a native of Texas, taught at the Christian Vocational School everything from physical education to cooking to anthropology during her first term in Bolivia with Rev.



Robinson

Mr. Robinson. Earlier she had served in Angola, Africa, as a three—year educational missionary. The Robinsons have five "South American" children. Mrs. Robinson will be in the Elizabeth City and Rocky Mount Districts.



Dunn

The Rev. Clyde H. D u n n, n o w completing studies for a master of arts degree at Emory University, served most recently in Taiwan as pastor of Center City Methodist Church in Taipei and as Chaplain

at Soochen University. Born and raised in Mebane, N.C., Mr. Dunn is a graduate of Asbury College and Candler School of Theology, Emory University. He was pastor of churches in Durham and Clayton before going to Taiwan. Mr. Dunn will be in the New Bern District.

Rev. George Megill, an evangelistic and social work missionary in Brazil, will be in the Wilmington and Sanford Districts. He has been director of a seminary for lay preachers, pastor of two small urban



Megill

churches, organizer of a new church and superintendent of an orphanage. Mr. Megill is a native of Virginia, married and the father of three children.



McCain

Dr. Pearle McCain has been teaching in Seiwa College in Nishiomiya, Japan, since 1951. She has also given leadership in conferences for Directors of Christian Education, Church School teachers and other

groups. Before the Communist take—over in China, Dr. McCain was a missionary there. A native of Hazen, Arkansas, she received degrees from Galloway College, Scarritt College, Union Theological Seminary and Columbia University.

# Adult Ministry

John M. Meares

Resources for Adults are abundant — find them. Resources for adults in The United Methodist Church are designed to help adults including those inside the church to experience growth. Resources, used effectively, will help adults understand their own personal need and what to do about it, to become acquainted with the world situation, that they may live as Christians in the world, and that they may comprehend the meaning of the gospel as "God's whole continuous creative and redemptive action known especially in Jesus Christ by which man has the promise of a new life and hope."

Resources must be thought of, not in static terms, but in terms of movement, growth and change. Unless being involved in any resource moves one to grow in the enrichment of life's experiences, in the solution of a problem, or the completion of a task, the resource has not been effective.

Persons are resources too. Some of the richest avenues for obtaining maximun information are from persons who have experiences resulting from study, travel, relationships with others that may be shared as they become resource persons for a group. A teacher of theology in a nearby school may be available to work with some adults in your church on a short — term basis. A Crusade Scholar from overseas, a political leader or newspaper columnist or radio or TV commentator can become a valuable resource on current issues in the community, nation, or the world.

Books are resources. Often overlooked, are the valuable resources which may be used in lieu of dated church school curriculum for Sunday sessions or week day study. Some suggestions are:

The Church and Its Laity Georgia

Harkness — discussion of the nature of the church and the place of laymen.

Christian Being and Doing Clifford W. Edwards — A spiritual life study book 1966—67 of the WSCS

The Church Redemptive Howard Grimes — the mission of the laity as a redemptive force in the local church.

The Ghetto of Indifference Thomas J.Mullen – confronts the readers with their responsibilities for personal involvement and witness in the social crisis of our day.

Teaching our Faith in God L. Harold DeWolf — a leading theologian suggests ways to present the Christian message in understandable terms

Recommended in the curriculum series are: Christian Faith in Life — a series of sixteen critical experiences adults face, and Foundation Studies in Christian Faith — an eight part course basic to the Christian education of adults.

Cross Talk is an all—new resource which is replacing Christian Action magazine for young adults, beginning March, 1972. These individual Sunday leaflets will help define the young adult's role in life and in faith.

#### SOCIAL CONCERNS

The month of February provides us with two opportunities in the church calendar to witness to teachings of our Lord Jesus Christ, that all men are brothers.

February 13... Race Relations Sunday, with an offering for our black United Methodist Colleges. The offering in excess of that which Paine College, Augusta, Georgia, received last year will go to Bennett College, Geeensboro, North Carolina. This will be the first time that Bennett College, which was supported by the former Virginia—Carolina Conference of the Central Jurisdiction, has received support from our conference.

February 20... Brotherhood Week, provides us with an opportunity to look at the situation of man in the modern world. Never has the human race enjoyed such an abundance of wealth, resources, and economic power. Yet many of the world's

citizens are tormented by hunger and poverty. Caught up in numerous complications, very many of our contemporaries are kept from accurately identifying permanent values and adjusting them properly to fresh discoveries. The truth is that the imbalances under which the modern world labors are linked with that more basic imbalance rooted in the heart of man. Brotherhood Week would be a good time to begin an in depth study of the economic and social forces which are bearing upon us, and all mankind. Hopefully, informed minds will lead us to act with true faith toward our brothers whoever and wherever they are.

# YOUTH MINISTRIES

(Continued from page 13)



istry and the Commission on Enlistment for Church Occupations.

#### NEW STUDY RESOURCE FOR YOUTH

Under preparation by editors of The United Methodist Church's curriculum resources is a new Bible study series for youth. The go-ahead decision has been based on numerous calls for this kind of resource by the local churches across the country. Now as the new resource is being formed, you may want to make suggestions as to how it would be most useful for you. You can send these to Youth Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605, or directly to the editor, Miss Frances Brooks, 201 Eighth Avenue, South, Nashville, Tennessee 37203.

#### CHILDREN'S MINISTRY

(Continued from page 14)

As others are scheduled, these dates will be announced.

#### READING AROUND THE SUPPLEMENT

Check under the Youth Ministry section of this supplement for a description of a TV Conference. Part of the emphasis is going to be on Children's Programming. Read under the Music Ministry section about plans for Children's Choir Festivals.

# Pastoral Counseling Seminar Continues

Three sessions remain in the six-week Seminar on Pastoral Counseling, which began January 10 at Steele Street UM Church in Sanford. Over fifty ministers from five districts attended the opening sessions.

The sessions are centering on pastoral counseling in difficult situations: the alcoholic, the drug addict, the divorcee, and parent-child conflict.

Dr. Paul A. Mickey, assistant professor of Pastoral Theology at Duke University Divinity School, is leading the seminar. The Committee on Continuing Education of the North Carolina Conference is the sponsor. Dr. Mickey was recently named director of the Summer Pastors' School at Duke.

Sessions remaining will be Jan. 31, Feb. 7 and 14. The two-hour seminar begins at 10:30 a.m. and concludes with a 45-minute table talk back following lunch.

The seminar is open to all ministers in the North Carolina and Western North Carolina conferences.



# WOMEN'S NEWS

# Western North Carolina Conference

Mrs. John C. Wright

#### DR. MOBLEY TO SPEAK IN CHARLOTTE



Dr. Mobley

Dr. Louis R. Mobley, authority on leadership development, will be the featured speaker at the Leadership Training Workshop to be held on Feb. 26 from 10 A.M. to 4 P.M. at First United Methodist Church, Charlotte. This one day session is being held for District and Conference officers of the Women's Society and Wesleyan Service Guild.

Dr. Mobley will demonstrate new ways of acquiring knowledge, called Experiential Learning. He has devoted thirty years in the field of education. After his graduation from Georgia Tech in Atlanta, Ga. he became affiliated with IBM. He became assis-

tant to the IBM Director of Education, then coordinator of the Data Processing Sales Promotion, later on the staff of IBM's Executive Development Department.

Through the years he has developed a keen interest in Church Executive Development. Mrs. C.C. Herbert, Jr., says, "He has keen insight as to what the church is doing and what it should be doing in the leadership field."

In 1970 he retired from IBM to engage in private consultations on leadership and organizational development.

Those who attend the workshop are asked to read three books, "Future Shock," by Toffler, "Dynamic Administration" by Follett, and "I'm OK - You're OK," by Harris.

Two hundred leaders from the 14 districts in the WNC Conference are expected at the meeting.

#### BURMA MYF WANTS USED GREETING CARDS

"Cometh my annual bit about Christmas cards for Burma," says Miss Elizabeth Callis, former missionary to Malaysia. " I have checked again to see if they still want them - and they most definitely do!"

The young people of Christ Methodist Church (Chinese) in Rangoon, Burma, want all of the used greeting cards they can get. They make these over into new cards and sell them in order to raise funds for their MYF.

These cards should be packed in corrugated boxes about the size of a shoe box, tied securely, and marked "Used Greeting Cards. No commercial value." It is best to keep the card intact - not cutting it at all

except for personal messages. If there is much writing on the card, they can still use the picture, says Miss Callis, Cards with Christian significance are preferable, but

scenic ones are appreciated.

The packages should be mailed to individuals and not the church. These five young people would like to receive packages: Michael Lim, 313 U Wisara Road, Rangoon, Burma; Mr. Chu Kong Hwa, 319 Godwin Road, Rangoon, Burma; Mr. David Lee, 115 Fraser St. (Corner 37th St.) (2nd floor left) Rangoon, Burma; Miss Yeo Lay Gwat, 113 (3rd floor) Shwe Dagon Pagoda Road, Rangoon, Burma; Mr. Peter Queh, 82 Bo Aung Kyaw Street, Rangoon, Burma.

THIS IS A REQUEST THAT SHOULD RECEIVE A RESPONSE FROM HUN-DREDS OF WOMEN THROUGHOUT THE WNC CONFERENCE!

#### WNC LEADER PARTICIPATES IN GEORGIA CONFERENCE

Miss Louise Ballard of Waynesville, president of the Waynesville District Women's Society, participated in a "MISSION WEEK-END" at Epworth-by-the-sea at St. Simons Island, Ga. on Jan. 7-9.

Twenty-five mission interpreters and missionaries from many fields were featured at the meeting which was planned to help provide a better understanding of the changing tasks of mission. There were field representatives from the Congo, Nigeria, Brazil, Haiti, Sarawak, Latin America, the Philippines, India, American Indians, the black minorities and urban minorities.

The Rev. Billy Starnes, Director of the Advance for the Southeast, gave the keynote address on, "Mission Is." The total view of missions was presented by outstanding speakers, then the assemblage was divided into small groups for questions and discussion. The overall theme was, "Motivation for Mission."

# Pine Grove Burns Mortgage

The congregation of Pine Grove United Methodist Church, Winston-Salem, shared in a mortgage burning service, Sunday, Dec. 26, during the morning worship service.

The church had completed payment of a note for \$124,000 on the sanctuary and eighteen-room educational unit. These buildings were first used in Nov., 1968.

The payment of the last \$36,145 of the note was done in November and December. A challenge gift of \$20,000 was offered the church if members could raise the amount of the remaining indebtedness and budget through Dec. 31. Gifts by the congregation and friends through Dec. 27 totaled \$19,705.

The service of praise was led by Rev. Roy Grant, now chaplain at High Point Memorial Hospital. He was pastor during the beginning of the project. Rev. Ed Cochran is the present minister.

Statements were made by Dennis Tesh, treasurer: Bill Satterfield, finance chairman; Bryon Falls, Board chairman, and Tom Long, trustee chairman.

## Harrisburg Church Dedicated

The Harrisburg UM Church, Harrisburg, was dedicated Sunday, Jan.2, during the morning worship hour.

Dr. M.E. Harbin, Salisbury District superintendent, preached the dedicatory sermon. Rev. E.J. Harbison of Concord. the church's first pastor, assisted Rev. A.C. Waggoner, the present pastor, in the dedication service.

Harrisburg Church was organized in 1962, with the first building being completed in 1964. The debt on the building has now been paid, and membership has grown to 100. Plans are being formulated for a sanctuary, minister's study and more educational facilities.



# WOMEN'S NEWS

#### North Carolina Conference

Mrs. Bruce Hargrove



MRS. D.K. FRY NEW PRESIDENT OF NCC WOMEN'S SOCIETY

Mrs. D.K. Fry is the new president for the North Carolina Women's Society of Christian Service.

Mrs. Fry has served the Conference as Chairman of Christian Social Relations and Vice President. She served the District as Vice President and her local church, Hayes Barton, as Secretary of Christian Social Relations and President. She was President when Hayes Barton hosted the annual meeting of Woman's Society of Christian Service.

Hayes Barton United Methodist Church gave a reception on January 9th in honor of the new conference president.

Mildred Fry is married to Donald Fry, Budget Director of Carolina Power and Light Company. They have two children and one grandchild. Dr. Donald Fry, Jr. is Professor of Medieval Literature for New York University's Stony Brook campus; daughter, Mrs. Henry Sink, Jr. is a social worker in Raleigh.

#### EXECUTIVE COMMITTEE MEETS

The executive committee met January 18, 1972 at the Y.W.C.A. in Rocky Mount, N.C. Practically all the districts were present. Mrs. D.K. Fry presided.

The meeting was opened with devotion by Mrs. Pauline Miller. God has given us a new calendar (year). What are you going to do with yours? Love, peace, joy, faith assures us that God will be with us.

Our president stressed the need for us to work together. All districts reports progress being made in the area of education for all women about our work and projects. One new society was reported.

#### DATES TO REMEMBER

February 10, District Lay Rally, Memorial Auditorium

March 18-19, Guild Week-End at Sir Walter Hotel, Raleigh, N.C.

March 24-26, Jurisdiction Society-Guild meeting, Charleston, S.C.

April 16-29, General Conference, Atlanta, Georgia

## Opinions Asked

On Feb. 4 a committee appointed by the Town and Country Commission of the Western North Carolina Conference will meet to revise the pamphlet entitled "The Parsonage Home." This guide for building, furnishing and maintaining parsonages was last revised in 1961.

As chairman of the committee, I would be interested in receiving the opinions of others in respect to the furnishings and maintenance of the parsonage homes in our conference. If you have suggestions in this area, please send them to: Claude Young, Box 749, Statesville, N.C. 28677, or Robert M. Smith, Jr., Box 716, Davidson, N.C. 28036.

The committee will carefully consider all suggestions.

> Robert M. Smith, Jr. Chairman

# Pastors' Convocation

The Pastors' Convocation of the Virginia Conference will be held from January 31 to February 3 at the Assembly Center in Blackstone Va. Bishop J.O. Smith of the Atlanta area is to be the Convocation preacher. The Platform Hour speaker is to be Dr. Tracey K. Jones, Jr., General Secretary of the Board of Missions.

Others on the program are Dr. Mack B. Stokes, Dr. Horace R. Weaver, Dr. Harmon L. Smith, Dr. Alan Geyer and the Rev.

Ross E. Whetstone.

#### Go with us to visit THE HOLY LAND

Departure Date March 13, 1972 10 day trip only \$614 1 day in Athens Greece on return trip Write or call Rev. Luther Flynn P.O. Box 54 Cullowhee, N.C. 28723 Telephone 704-293-9026

# Bishop Smith To Be Churchman In Residence

After retirement next summer, Bishop J.O. Smith of the Atlanta area is to assume the position of Churchman in Residence at Emory University's Candler School of Theology. Newly established, the bishop will be the first occupant of the position.

In extending his invitation to Bishop Smith, Dean James T. Laney of Candler stated "Out of your years as pastor and general superintendent of the church, especially through the past decade of racial crisis, you have a wealth of experience and wisdom to share with all of us, students and faculty alike."

#### REV. C.A. SMITH TAKEN BY DEATH

A minister who had served in one appointment for over twenty years, the Rev. C.A. Smith died on Monday, Jan. 10 at his home in Murphy, N.C. He was on disability leave at the time, and had been ill for some time. He joined the Western N.C. Conference on trial in 1948, and came into full connection in 1953. Practically all of his ministry was rendered on the Murphy Circuit.

In speaking of him, Dr. R. G. Tuttle, superintendent of the Waynesville District stated "He is one of those men who performed unusual ministry in a quiet way. He was loved by all the people in that area."

#### **OPPORTUNITIES**

Five cents a word. Please count your words and send remittance when sending your copy

Used BALDWIN ELECTRONIC ORGAN, with necessary chamber speakers, fairly good condition. Price: \$500.00, contact Grace United Methodist Church Charlotte, N.C. 28209, or phone 523-5052.

#### Sunday School Lesson

By Dr. RAYMOND A. SMITH (International Lesson Series)

FOR FEBRUARY 6



# Christ In The City

Background Scripture: Luke 13:31-35; 19:28-48

Lesson Scripture: Luke 19: 37-48

"And when he drew near and saw the city he wept over it" (Luke 19:41). The city referred to is, of course, Jerusalem. There are many in our time who, when they have looked at conditions in our modern cities, have felt like weeping.

The cities of the world can be said to furnish many contrasts. Centers of religion, art, education, wealth and power, they are also known for their lack of morals, their ignorant and impoverished masses of people, and for the great gulf that separates one group from another, though they may mingle in the streets. The Hebrew prophets had much to say about the evils of the city. It was Micah who commented: "What is the sin of Israel, is it not Samaria? and what is the sin of Judah, is it not Jerusalem?" (1-5). We are all familiar with the fate of Sodom and Gomorrah which is said to have overtaken them on account of their sins

There is a story of one American city whose leaders invited a renowned architect to visit their city and make recommendations for its improvement. After a time the architect met with the city council. His report was brief. Said he: "Gentlemen, there is only one thing to do—abandon it." When one watches the trend of thought today regarding the urban problem there are no doubt those who would agree with the architect. There are cities so badly polluted that people can scarcely live in them. They are infested with poverty and crime.

Furthermore, it begins to appear that they are no longer capable of remaining solvent, appealing constantly for more aid from the Federal Government.

While the city of Jerusalem in the first century of our era was no doubt in much better condition than some of our modern cities, it was known as a city where reactionary attitudes were dominant and where repressive action was taken against those who suggested reforms. Here is the way Jesus characterized it: "O Jerusalem, Jerusalem, the city that murders the prophets and stones the messengers that are sent to her! How often have I longed to gather your children, as a hen gathers her brood under her wings; but you would not let me. Look, look! there is your temple, forsaken by God. If you had only known, on this great day, the way that leads to peace! But no; it is hidden from your sight." (Luke 13:34 and 19:42).

Luke implies that Jesus' visit to Jerusalem, as described in our lesson Scripture, was the first during his adult life. He mentions one visit when he was carried there by his parents as an infant, and another when, as a lad of twelve, he discussed religion with the scholars in the temple (Luke 2:22). But now he enters the city with the crowd's shouts of approval ringing in his ears. Some of Jesus' critics told him he ought to make his followers shut up. He replied: "I tell you, if my disciples keep silent the stones will shout out loud." Jesus then goes on to tell them of the fate that lies before the city; it will be one of defeat and disaster. This did happen in 70 A.D. with the devastation of the city by the Romans.

Next comes the cleansing of the temple. Jesus invokes the words of two great prophets in making his indictment of the religious establishment. From Isaiah "My house shall be a house of prayer for all nations" and from Jeremiah "You have made the temple a robber's cave." This revolutionary act on the part of Jesus symbolizes the "new order of the age" which he came to inaugurate. The outer court, which had been set aside as a place for non-Jewish worshipers, was now being used as a gigantic "curb market" where animals were sold for sacrifices, and where coins

brought in from distant places might be converted into temple currency; incidentally, for a tidy fee!

Jesus followers were no doubt amazed at the boldness of their leader; they must have shouted their approval. But what delighted the followers of Jesus enraged his enemies. He would, in a very short time, pay with his life for this challenge to their authority. They, for their part, thought they would put an end to him and the movement he had created. But it didn't work out that way.

SUNDAY SCHOOL LESSON

FOR FEBRUARY 13

# Endurance And The Christian Hope

Background Scripture: Luke 17:20-27;

21:5-28

Lesson Scripture: Luke 21:25-56

As in years past, we remind our readers that we shall soon be in the Season of Lent. The attitude of Christians toward this observance runs all the way from enthusiasm to complete indifference. If one is indifferent to it this fact may be due to an exaggerated view of the Protestant doctrine of "free grace", meaning that nothing men can do will ever increase their opportunity of availing themselves of the redeeming grace of God through Christ. If one has attempted to enter into the spirit of it, and has found it rewarding to his spiritual life, then he may believe in it.

One of our ministers, the Rev. Dr. H.L. Hickman, of Erie, Pennsylvania has made some comments about Lent that may be interesting, or even helpful. He writes: "Are you confused about what Lent is supposed to mean? Yes? Then welcome to the club. We read that Lent is 'an annual season of fasting and penitence in preparation for Easter, beginning on Ash Wednesday and lasting 40 weekdays to Easter.' Lent was never like this in your church or

mine, was it? Do you and I really prepare for Easter by spending the preceding forty weekdays in fasting and penitence? Should we? Increasingly, in recent years, Protestants have come to see that if we go back to the origins of Lent it can have real value as a period of commitment, rededication and understanding of what it means to be a church member... We need more understanding of our faith and a deeper commitment to it if we are to give the Christian witness in our day" (fr. International Lesson Annual, p.202 f.).

Turning now to our lesson Scripture we notice that it deals with conditions that will prevail at the end of history and the completion of God's plan for the world as viewed by some in the early church. While in process of writing this material this writer was interrupted by a caller who assured him that the days predicted in this Scripture are, in fact, upon us right now. He was convinced we are living in "the last days", and that there has never been such days since times began. He pointed to the wickedness which abounds now, and to other facts which he regarded as sure indi-

(Continued on page 26)

cations that the time was about up for Planet Earth.

The well-informed Bible student knows, of course, that the primitive church did live in an atmosphere of intense expectation that "the day of the Son of Man" might be the very next day. The Christians at Thessalonica told Paul they were puzzled about the delay, saying, "Where is the promise of his coming?" Many groups since those days have felt the end was near. But the postponement of nearly two millenia has led some scholars to refer to the great "Non-Event". In spite of this, we can say that few ideas have gripped the imaginations of men through the centuries as this one has. Floyd Filson has said that in the time of the early church men spoke of "God's decisive, sudden and powerful action to vindicate his people, defeat evil, and establish his full reign. Christians expected that in this divine action Jesus would fulfill God's plan and gather God's people into fellowship with him and the Father."

In the New Testament there are references to "signs", such as great upheavals in nature, wars, disintegration of family life,

etc. And yet, as in Luke 17:22 f, Jesus warned against believing in signs, saying to his disciples: "The time will come when you will long to see one of the days of the Son of Man, but you will not see it. They will say to you !Look! There! and "Look! Here!". Do not go running off in pursuit. For like the lightning-flash that lights up the earth from end to end, will the Son of Man be when his day comes" (Luke 17:22-25). If the reader will turn to this passage and read on to verse 37 of that same chapter he will see that Jesus used further illustrations to make the same point more emphatic.

In the final verses of our Scripture lesson Jesus warns men that they must not be so caught up in temporal events and day-to-day happenings that they will be unprepared for judgement when it comes. As Dr. Filson puts it; "The role of God's people is to endure hardship at the hands of the enemies of God's plan, to be faithful under persecution, to live loyally as disciples of Christ, and to wait patiently for God to vindicate his people."

#### IN MEMORIAM

#### MRS. JANIE RICKARD LEWALLEN

The Women's Society of Christian Service and the Wesleyan Service Guild of Crews United Methodist Church, 4150 Reidsville Road, Winston-Salem, N.C., wishto pay a tribute of love honor and respect to a devoted and loyal member, Mrs. Janie Rickard Lewallen, who departed this life on January 14, 1970 at the age of 53.

The Church Fellowship Hall dedicated, "THE JANIE RICKARD LEWALLEN FELLOWSHIP HALL", on November 21, 1971, in her memory.

Janie, while relatively small in stature, stood extremely tall in her church and Christian life as she conveyed large radiant rays of faith, hope and love to all who knew her. She was a loyal and faithful servant of her church and did her work quietly but diligently, never seeking self-credit for any of her accomplishments. She gave all of the praise for any of her accomplishments to others. She would single out individuals or groups for which to credit. Janie didn't alway agree; but she was never disagreeable. When a decision was made, she would always display a big smile of

Christian love and work vigorously for good results.

Because of the esteemed love, respect and admiration that Crews United Methodist Church has for Janie Lewallen, the fellowship hall has been renovated and dedicated to her memory.

Respectfully, Charles M. Mecum Church Lay Leader

#### MRS. RUTH W. STRAUGHN

The members of the Women's Society of Christian Service of Pleasant Hill United Methodist Church, Route 3, Pittsboro, N.C., wish to offer this tribute of love, honor and respect to the memory of a charter member, Mrs. Ruth Womble Straughn (wife of Wilbur C. Straughn), who died November 12, 1971 at the age of 60.

A dedicated Christian, she served her church faithfully over the years as Sunday School Superintendent, Sunday School and Vacation Bible School teacher, Steward, Choir member, Administrative Board member, Parsonage Committee member, WSCS officer, and in many other capacities; her devotion and loyalty continued even in bad health.

A kind and loving neighbor, she, like the Master she served, "went about doing good." We remember her beautiful flowers, and her talent in growing, arranging and sharing these. A friend of all ages, she brought joy to children, encouragement to youth, inspiration to adults and comfort to the aged; to know her was to love her. Her concern for her fellowman was always evident, and her willingness to work in any capacity wherever she saw a need was especially visible through her work with the Home Demonstration Club. No clean-up job was too humble or decorating assignment too great for her undertaking, and those working with her remember her unusually good sense of humor.

A happy Christian home was one of the results of her virtuous and unselfish life and her unshakeable faith in God. Visiting in her home one always enjoyed a warm friendship which served

as an inspiration for daily living.

We are grateful to God for this devoted Christian who shared her life with us. To her family we extend our deepest sympathy.

Respectfully submitted,

Women's Society of Christian Service Pleasant Hill United Methodist Church

> By: Mrs. A.E. Cockman Mrs. David McCracken Mrs. Ralph McLaurin

#### MRS. THELMA O. ALLRED

The Women's Society of Christian Service of First United Methodist Church, Eden, North Carolina wish to pay a tribute of love, honor and respect to the loving menory of Mrs. Thelma O. Allred, who died on Nov. 1, 1971. Thelma was a loyal member of the church for many years. She was always willing to do the things she was called on to do in her church, society and community. She was a member of the Home Builders Church School Class and at the time of her death was secretary of her circle. Her influence and devotion to her Church, family and friends will long be remembered by those of us who knew her. To her family we express our deepest sympathy. We feel our loss keenly, yet we bow in humble submission to Him who doeth all things well. In affection, a copy will be sent to the family, the North Carolina Christian Advocate for publication and a copy will be recorded in the minutes of the Women's Society of Christian Service.

> Respectfully submitted, Mrs. Robert Martin, President Mrs. Keene Brockus, Secretary Mrs. A.O. Funderburk, Member

#### MRS. EMMA L. WALKER

We, the members of the Women's Society of Christian Service of the First United Methodist Church of Eden, North Carolina, wish to pay tribute to the memory of Mrs. Emma L. Walker, who departed this life on Oct. 21, 1971 at the age of 96. Mrs. Walker was a loyal member of the church and of her circle. She possessed all the qualities of a Christian and a messenger of God. Because of her love for God and her deep concern and love for all people, she was an inspiration and wonderful influence to her family and friends. We thank God for this life of his faithful servant who lived and served among us. Although we mourn her passing, we rejoice that she has entered a life that is richer and more beautiful than we can know on this earth and that peace and joy will be hers forever. We wish to pay respect and extend our deepest sympathy to her family. In affection, a copy will be sent to the family, the North Carolina Christian Advocate for publication and a copy will be recorded in the minutes of the Women's Society of Christian Service.

> Respectfully submitted, Mrs. Robert Martin, President Mrs. Keene Brockus, Secretary Mrs. A.O. Funderburk, Member



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### TWO CHURCH CONFERENCES

by William R. Cannon

#### V

On Wednesday I had gone with Bishop Ferrer to attend the annual meeting of the Missionary Conference of the Philippines. It is a gathering of representative missionaries of the United Church of Christ. Since the Evangelical United Brethren were a part of this United Church before union with the Methodist, there is now an anomalous situation. The Methodists were not in it. After listening to their discussion all day I could not tell whether we are in it or not in it now. Evidently we are the strongest party, in or out. The other parties are United Presbyterians, U.S.A., Disciples, and Congregationalists (whatever their new name is now). The missionaries still look to their former boards and agencies, not the new church, while the native leaders of the new church want the missionaries to look to them. Dr. Fisher of our own Board of Missions was present as were his counterparts of the boards of the other two denominations. The Disciples were not represented.

When I spoke to them, I said, half in jest, that if this should be the situation in our country after a merger proposed by the Consultation on Church Union, then our church ought to witness what I had witnessed before taking any such drastic step. I said, "I am not sure what I have seen here in the matter of management would commend a merger." You see, each board continues to operate with its former missionaries as it has always done, though the missionaries are attempting to serve in an entirely new church. They can't get a leak repaired in a parsonage or buy a new refrigerator without going through two or three committees with representatives on it from

all the former churches, and then evidently the recommendations of the committee have to be approved by the various boards across the sea.

I gave a dedicatory sermon on Thursday afternoon for an annex to the College of Nursing in Manila and attended one of the loveliest receptions afterwards that I have ever attended. The refreshments were delicious, especially the Mango punch, the best punch that I have ever put into my mouth. The fruits out here are exotic and beyond comparison in taste and quality. Often I wish they were all that I was expected to eat.

In the evening I preached at a suburban church. It was well attended, full in fact, and the people were most responsive. I was fagged out when I got back to the hotel. I was quite ready for a good sleep with dreams about home and loved ones far, far away.

Bishop Ferrer called early on Friday to take me to the annual meeting of the National Council of Churches of the Philippines. After the roll call, the assembly spent the rest of the morning debating procedural matters relating to organization such as whether observers should be allowed to speak or not and whether the staff of the Council had the privilege of debate. My host moved that the official visitors be invited to sit with the delegates in the bar of the conference. To his horror, and my amusement, his motion was defeated and I, the official representative of the United Methodist Church throughout the world, was excluded from the bar of the conference and had to sit in the back of the auditorium, where I could scarcely hear a thing.

Nonetheless, at the very end of the morning the Assembly did vote overwhelmingly to suspend its rules and permit me to speak in the name of the Council of Bishops. I took only a few minutes of their

Bishop Cannon wrote these articles while on an official episcopal visitation to the Philippines for the Council of Bishops.

precious time in which I told them they were not much different from some of us back home who haggle over points of order and crowd serious issues off the agenda for lack of time. Evidently they liked what I said, for they moved that the speech be incorporated in their official minutes.

We had lunch at the Methodist Social Center, where I was presented with a lovely Philippine table cloth and napkins for my Episcopal residence. We inspected the Social Center with all its innumerable services to the poor including a kindergarten for little children.

People have moved in around it excercising squatter rights. Shacks and shanties and lean-tos abound everywhere. Garbage is piled up on the streets, and the little parkways are refugee grounds. The poor won't cooperate with those who are trying desperately to help them.

When I came back to the hotel, an American executive called to say he was sending a tailor over to take my measurements for a Philippine sport shirt which would be especially made for me.

## CEBU CITY

#### VI

Cebu City is where Christianity originated in the Philippines. It was the first place to be evangelized by the Spanish. In fact, Cebu City is where the first Europeans landed in these islands. Exploration and Christianization came simultaneously. The ships of the explorers had their chaplains who were missionaries.

The place is located on a large island to the south of Manila. It is inaccessible except by boat or airplane.

Until now we United Methodists have had no work there. The old missionary plan was to farm out areas among the Protestant denominations after the agreements at Edinburgh in 1910. This continued until the Second World War. Cebu City was Presbyterian territory. After the war, however, needs became so great that the old agreements have been abandoned. We are now in the process of organizing a congregation and building a Methodist Church in Cebu City. Our purpose in going there was to take the blue-prints drawn by a Manila architect and meet with the finance and building committee of the new congregation. Cebu City is a big place with a population of 500,000.

Our first visit was to the temporary headquarters of the pastor and the meeting place of the congregation. After that we went to inspect the property where the building is to be erected. It had been bought from a widow who is a Roman Catholic. She also made a big reduction in price as a contribution to the new church. The first unit will include the parsonage and an artesian well. Each person must supply his own water.

While we waited until noon to meet with the finance and building committee for dinner, Madam Son, a Chinese lady, came to call on us. She is a big talker. She had been reared in Old China, where her grandparents and parents had been converted to Methodism. Her people were Mandarins-the aristocracy of China. Therefore, she was educated in the United States, having graduated from Ohio Weslevan with Norman Vincent Peale. She married a Chinese philosopher. They moved to the Philippines in the 1930's where they have lived ever since. All their children have been educated in the U.S.A. and most of them are doctors. She has a daughter who specializes in gynecology and obstetrics in Cebu City. Madam Son is loyal to Chang Kai Chek and has no love for the communists. Yet she is pleased by Nixon's prospective visit to China, hoping it will open up the country to other Americans. In fact, she wants to go back there herself before she dies. Madam Son is the matriarch of Methodism in Cebu City.

The biggest contributor to the church is a single fisherman. He worked hard and

(Continued on page 31)

# CAROLINA BRIEFS

The Rev. Jesse G. Wilkinson assumed the position of Associate Minister of Centenary Church, Greensboro as of Jan. 1, 1972. He retired in 1967 and since then he and Mrs. Wilkinson have been making their home in Greensboro.

\* \* \*

Rep. James T. Broyhill, congressman from the Tenth District, will be the speaker for the Men's Club Ladies Night Dinner at Mount Carmel UM Church in Winston-Salem on Feb. 5. The meeting will begin at 7 p.m.

\* \* \*

The congregation of First UM Church, Newton, presented Rev. James H. Coleman with another new Caprice Chevrolet on Dec. 19. (They gave him one last Christmas, also.) This is the Coleman's second year at Newton.

\* \* \*

Dr. Thomas A. Langford, dean of the Duke University Divinity School, will preach at the Sanford District Conference in First UM Church, Mt. Gilead, Jan. 30. The public is invited to hear him.

\* \* \*

Rev. Carlos P. Womack, a retired member of the North Carolina Conference now living in Southern Pines, has been appointed interim pastor of Page Memorial UM Church, Aberdeen, effective Jan. 11.

Joyce V. Early District Superintendent

president of Scarritt College and at present pastor of Bethany UM Church, was guest preacher during a weekend revival meeting Jan. 21-23 at Saint Luke UM Church, Laurinburg. The busy weekend schedule included services on all three nights and Sunday morning, a breakfast meeting of United Methodist Men, and a speech by Dr. Holt to the Walter Peele Subdistrict UMYF

Dr. D.D. Holt of West Jefferson, retired

\* \* \*

The education building of Calvary UM Church, Durham, will be dedicated Sunday, February 6, during the 11 o'clock worship service. Bishop William R. Cannon will preach, and several former ministers are expected to be present. A covered dish luncheon will be served at 12:30 p.m. Rev. F.R. Randolph is minister of Calvary.

\* \* \*

Rev. Jerry T. Smith, pastor of the Washington Circuit, presented a program on his recent trip to the Holy Land at Wharton Trinity UM Church on Sunday night, Jan. 23

\* \* \*

John W. Hadley, Jr., of Asheboro, well-known businessman and church leader, died Jan 2 after a brief illness. Funeral services were held Jan. 3 at First UM Church, Asheboro, with Rev. Dwight B. Mullis and Rev. Gayle Ford officiating. Surviving are his widow, Mrs. Cloyce Williams Hadley; two daughters, Mrs. Ronald Cyr of Topeka, Kansas, and Miss Martha Hadley of the home, and one sister, Mrs. Lynn R. Hunt of Pleasant Garden.

\* \* \*

#### CEBU CITY

(Continued from page 29)

saved to accumulate capital, for his own fishing boats only to have a partner steal all he had from him. Being a Christian, he refused to prosecute the thief. As a result, a rich woman set him up in business and made him her partner as well as manager. Now he is one of the most prosperous fishermen in the business. He is small and unimpressive in appearance, but he is the financial strength of the emerging new church.

In the afternoon we drove to the site of the cross which the explorer Magellan planted when he discovered the Philippines in 1521. The people object to the word "discover". They say it was discovered only in relation to Europe, by Europeans, the Filipinos were already there.

We then went to the small island of Mactan. I wanted to see the place where Magellan was killed. He fought the natives, and their leader Lapu Lapu slew him in contest. The Spanish erected a monument to Magellan. The Filipinos, since independence, have erected across from it a marker to Lapu Lapu. He is memoralized as the first Filipino in history who successfully repulsed foreign agression. The waters around the monuments are red. The people used to claim they had been colored by the blood of Magellan.

Bishop Ferrer says that the Macedonian call in the Philippines is from Cebu City. Desperately they need money from abroad to help them build their new church, which ought to grow rapidly and become very strong. It will be in the heart of a city of 500,000 people.

The Bishop and I returned to Manila that night, having supper on the plane.



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#### LAY RALLIES

(Continued from page 31)

February 21 - Goldsboro District

William Marley, District Lay Leader

Lay Rally at St. Paul United Methodist Church, Goldsboro

Speaker - Dr. T.A. Langford, Dean of Duke Divinity School, Durham

February 22 - New Bern District

Dr. W.K. Morgan, District Lay Leader

Lay Rally at Trinity United Methodist Church, Jacksonville

Speaker - Mr. B.C. Hendren, District Lay Leader of Tennessee

February 23 - Fayetteville District

R.R. Allen, District Lay Leader

Lay Rally at Hay Street United Methodist Church, Fayetteville

Speaker - Rev. Charles S. Hubbard, Duke Memorial United Methodist

Church, Durham



# DISTRICT LAY RALLIES

February 2 - Greenville District

Judge J.W.H. Roberts, District Lay Leader Lay Rally at Jarvis Memorial United Methodist Church, Greenville - Speaker - Justice Joseph Branch of the North Carolina Supreme Court

February 7 - Sanford District

T. Roy Phillips - District Lay Leader Lay Rally at First United Methodist Church, Rockingham Speaker - Dr. Carl Sanders, Arlington United Methodist Church, Arlington, Virginia

February 9 - Durham District

George D. Stephens, District Lay Leader Lay Rally at Durham Civic Center, Durham Speaker - Dr. Carl Sanders, Arlington United Methodist Church, Arlington, Virginia

February 10 - Raleigh District

Dr. J.Ed Legates, District Lay Leader Lay Rally at Raleigh Memorial Auditorium, Raleigh Speaker - Dr. Carl Sanders, Arlington United Methodist Church, Arlington, Virginia

February 14 - Elizabeth City District

Dr. A.L. Whitehurst, District Lay Leader
Lay Rally at First United Methodist Church, Elizabeth City
Speaker - Grier L. Garrick, Conference Lay Leader

February 15 - Rocky Mount District Willis E. Marshall, District Lay Leader

Lay Rally at First United Methodist Church, Rocky Mount Speaker - W. Casper Holroyd, Raleigh

February 16 - Burlington District

George Forehand, District Lay Leader Lay Rally at Graham High School Auditorium, Graham Speaker - Dr. Mack Stokes, Emory University, Divinity School, Atlanta, Georgia

February 17 - Wilmington District

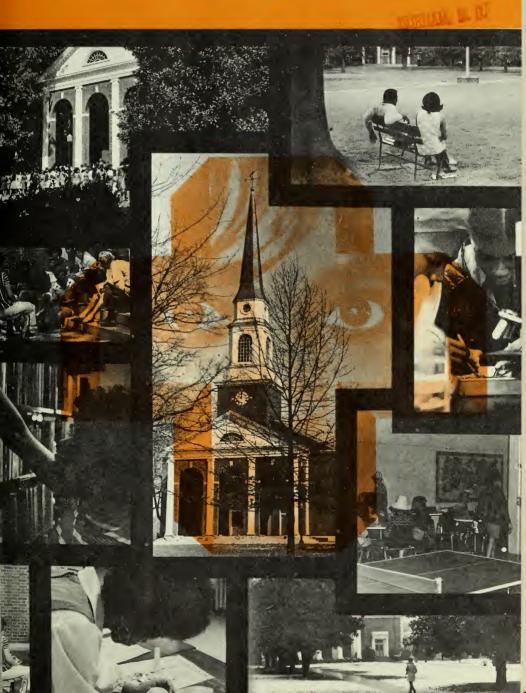
Arvel E. Heafner, District Lay Leader Lay Rally at Trinity United Methodist Church, Wilmington Speaker - J. Nelson Gibson, Jr., Gibson, N.C.

(Continued on page 31)

NORTH CAROLINA

# christian aovocate

Vol. 117 Greensboro, N. C. February 10, 1972 No. 3



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12 UM Giving Shows Slight Decrease

14 CWS Clothing Collection Feb. 21

16 Jesus Christ by Thor Hall

28 Baguio Episcopal Area by W. R. Cannon

#### ABOUT THE COVER

\*\*\*\*\*\*\*\*\*\*\*

Superimposed over a collage composed of scenes of Bennett College is this year's Race Relations Day emblem. North Carolinians are reminded that their gifts on next Sunday, Race Relations Day, will go to Bennett College unless otherwise designated. A goal of \$4 million has been set in support of the twelve United Methodist black colleges.

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# Calendar of Coming Events

#### NORTH CAROLINA CONFERENCE

Feb.	10	Raleigh District Lay Rally, Memorial Auditorium, Raleigh
Feb.	11-12	UM Testing and Guidance Clinic, N.C. Wesleyan College, 4 p.m.
Feb.	13-17	Rockingham Junior High Confirmation Laboratory for pastors, First Church
Feb.	14	Elizabeth City District Lay Rally, First Church, Elizabeth City
Feb.	15	Rocky Mount District Lay Rally, First Church, Rocky Mount
Feb.	16	Burlington District Lay Rally, Graham HS Auditorium, Graham
Feb.	17	Wilmington District Lay Rally, Trinity Church, Wilmington
Feb.	18-19	Board of Education planning Conference for Committees, Camp Chestnut Ridge
Feb.	21	Goldsboro District Lay Rally, St. Paul, Goldsboro
Feb.	22	Commission on Christian Higher Education and Campus ministry, Methodist Bldg.,
		10:30 a.m.
Feb.	22	New Bern District Lay Rally, Trinity, Jacksonville
Feb.	23	Board of Health and Welfare Ministries, Methodist Home for Children, 10 a.m.
Feb.	23	Committee on Camps and Conferences, Methodist Bldg., 10 a.m.
Feb.	23	Fayetteville District Lay Rally, Hay Street Church, Fayetteville
Feb.	24	Board of Missions, Centenary Church, Smithfield, 9:30 a.m.
Feb.	25	Committee on Christian Educators and Music Ministry, Methodist Bldg., 10 a.m.
Feb.	29	Regional Commission on Christian Higher Education and Campus ministry,
Mar.	1	Executive Comm., Board of Education, Methodist Bldg., 10 a.m.
Mar.	1-15	Mental Health Seminars
Mar.	2	Commission on Archives and History, Methodist Bldg., 10:30 a.m.
Mar.	2	District Directors of Communications, Methodist Bldg., 2 p.m.
Mar.	5-7	Belhaven Subdistrict Christian Workers' School
Mar.	6	Commission on Enlistment for Church Occupations, Methodist Bldg., 10 a.m.
Mar.	6	Joint Mtg Committee on Church Architecture, NC and WNC Conferences,
		Duke University, Durham, 10 a.m.
Mar.	6	Bishops' Advisory Committee, The Durham Office, 2:30 p.m.
		WESTERN NORTH CAROLINA CONFERENCE
Feb.	11-12	Methodist Testing and Guidance Clinics, Greensboro College
Feb.	11-15	Executive Board, National Council of Churches, Charlotte
Feb.	13	Marion District Training Session for McDowell Co. Officials, 2:30 p.m.
Feb.	14	Salisbury District Ministers and Wives Luncheon
Feb.	16	Conference Program Council Mtg., Hartzell Memorial Church, Hickory, 10:00 a.m.
Feb.	17	Salisbury District Program Council, 7:30 p.m.
Feb.	20-24	Cabinet Meeting, Greensboro
Feb.	21-23	Board of Ministry, Orientation Tour
Feb.	26	WSCS and WSG Leadership Development Day, First Church, Charlotte
Feb.	27-28	Bishop's Dialogue Session, Lambuth Inn, Lake Junaluska

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Bishop's Dialogue Session, First Church, Salisbury, 12 noon

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# Board Of Education Holds tinue as a primary Annual Meeting

"Shall reducation continue as a primary concern of the church?" That question, along with four others termed "critical", was asked during the annual meeting of the UM Board of Education at Nashville.

Dr. Howard M. Ham, one of the three general secretaries of the board declared that education is threatened by a lack of financial support, by fragmentation by special interest groups and by a proposed restructuring which will no longer make education identifiable as one of the primary concerns of the church.

Many alternatives to education have been tried by church leaders, said Ham. "They have tried law, power, social pressure, persuasion and direct intervention as alternatives to education in bringing the renewal, the vital relevance, and the clear sense of purpose that is desired in the life and work of the church."

Ham asserted that the demands of special interest groups have undermined basic education programs and have tended to give support to the process of splintering the church into a number of small sect groups. He questioned the wisdom of separating education and mass communication organizationally as would be the case if proposals of the Structure Study Commission are adopted by the General Conference.

Turning to problems of funding, Dr. Ham pointed out that "Funds are abundantly available for the support of causes which touch the hearts and concerns of the people"—disaster victims, local church operations et cetera. "In contrast, support is being withdrawn from the general funding of operations which the people do not identify as their own special concerns."

"It is important at this time in history," said Ham "for the Board to decide the course it will follow—attempted inclusiveness or diversified programs, resources and funding operations customized for each specific special interest constituency."

A task force on higher education from

the Black Methodists for Church Renewal (BMCR) made a presentation. It asked for (1) employment of a black staff member with responsibility for recruitment of blacks to the ministry; (2) a black staff member to interpret the scholarship and loan program to black churches, colleges, and students; (3) a black staff member to work with black young adults; and (4) a black person to fill at least one of the two general secretary staff positions open because of retirements.

In response, the board agreed to (1); referred (2) to officials in the 12 black UM colleges; approved (3) in principle and referred it to the Board's "Crisis Task Force" headed by the Rev. Dr. William James, New York City; regarding (4), instructed a search committee to seek a successor to the Rev. Dr. Myron F. Wicke for "the best qualified person without regard to sex, race, or age." (The other vacancy in the general secretaryship was filled during the meeting when the Rev. Dr. Ewart G. Watts, Topeka, Kans., was elected to succeed the Rev. Dr. Henry M. Bullock as general secretary of the Division of Curriculum Resources and editor of church school publications).

Five district superintendents—one from each jurisdiction—were recognized for their superior leadership in Christian education. They are William R. Persons, Salt Lake City; M. Stanford Strosahl, Janesville, Wis.; Clare J. Hayes, Shawnee Mission, Kans.; Garland H. Holloman, Greenwood, Miss. and George F. Goodwin, Scranton, Pa.

The following staff members who are retiring were honored: Henry M. Bullock and Mrs. Harvey W. Couch of the Division of Curriculum Resources; Mrs. Lois Benton, William E. Clark, and Mrs. Elizabeth McKnight of the Division of Higher Education; M. Earl Cunningham, A Argyle Knight, J. Irvin McDonough, Edward D. Staples of the Division of the Local

Church.

The meeting, which began on Jan. 24, was presided over by Bishop O. Eugene Slater, San Antonio, Tex., president of the Board. The next meeting—an organizational meeting for the 1972-76 quadrennium was scheduled for Oct. 3-4, 1972.

## New Curriculum Editor Named

NASHVILLE, Tenn. (UMI)— The Rev. Dr. Ewart G. Watts, Topeka, Kans., has been named editor of church school publications and general secretary of the United Methodist Board of Education's Division of Curriculum Resources. The election, made during the Board's annual meeting here January 24-27, must be confirmed by the church's Board of Publication.



Dr. Ewart G. Watts

Dr. Watts, pastor of Topeka's First United Methodist Church since 1956, succeeds the Rev. Dr. Henry M. Bullock who is retiring from the Nashville staff this June.

Dr. Watts, 56, is the son of the late Bishop H. Bascom Watts and Mrs. Watts, San Antonio, Tex. He has a B.A. degree from Southern Methodist University; a B.D. degree from Yale University Divinity School; and an honorary D.D. degree from Mc-Murry College, Abilene, Tex. He studied two years at Duke Divinity School, Durham, N.C. and also did graduate work at the Pacific School of Religion, Berkeley, Calif.

Since 1964 Dr. Watts has served as a member of the denomination's Program Curriculum Committee, an inter-agency group which determines policy and content for United Methodist curriculum resources. For four years he chaired that group's subcommittee on young adult curriculum and for the past four years has been chairman of the adult section and a member of the executive committee.

## General Conference Daily Records Offered

NASHVILLE, Tenn. (UM1)—Subscription rates for the *Daily Christian Advocate*, official record of the April, 1972 United Methodist General Conference in Atlanta, have been announced by the Methodist Publishing House.

Rates are: daily, airmail, \$12; daily, 1st class, \$10; full set (10 to 12 copies mailed after Conference, May 3) \$6; and hard bound volume (ready about August 15), \$8 plus postage. Individual copies may be purchased for 75 cents.

The Advocate will provide a daily record of the proceedings of the General Conference, including major addresses, general agency reports, floor debate and resulting legislation.

The Advocate will be published by the Methodist Publishing House and edited under the supervision of the Rev. Dr. Ewing T. Wayland, associate general secretary of the Council on World Service and Finance. Dr. Wayland was editorial director of Together and Christian Advocate from 1963 to 1971.

## HOW TO MAKE YOUR OPINIONS COUNT

The deadline for filing petitions to General Conference is March 16. Any local church organization, minister, or church member may submit such.

The General Conference is the top policy-making body of the United Methodist Church. It meets every four years, and its next session will begin on April 16, 1972.

The best way for a church agency, a local church, or an individual to express an opinion where it counts is through a petition to the General Conference.

The regulations governing the making of petitions are found in Paragraph 609 of the *Book of Discipline*. The main regulations are these.

- 1. All petitions must be filed not later than 30 days prior to the opening of the conference (in this case by March 16).
- 2. Three copies of each petition should be sent on standard letter-size (8½ x 11 inch) paper.
- 3. A separate petition should be written for each subject, with no two petitions on the same sheet.
- 4. The petitions should be addressed "To the Membership of the General Conference."
- 5. All petitions should be properly signed, and should indicate the local church involved.
- 6. They should be mailed to the following: Rev. Newell F. Knudson

Petitions Secretary General Conference

General Conference

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In the next several editions of the Advocate we expect to carry considerable material about problems and issues which are likely to be presented to the General Conference. This information should be especially valuable to persons or churches which are contemplating sending petitions.

Let no one underestimate the potential value of petitions to General Conference. It is the main way in which voices from the "grass roots" can be heard in the top decision-making body of the church. As never before in recent years, the leading officials of the church seem inclined to—even eager to—listen to what laymen and ministers at the local level have to say. Petitions to General Conference, therefore, offer an unprecedented opportunity for the so-called "little people" to let their influence be felt.

The time to express opinions is now before the General Conference has made its decisions. Sending in your petitions will not insure of course that what you wish will be done by the General Conference. The United Methodist Church is a large body and its people hold to a wide variety of opinions. But if many other members or churches are of a like mind with you, and all voice their opinions through petitions the impact could be great.

# THE THREAT TO OUR SCHOOLS

Last week Donnie Lee Riddle, 18, a student at Orange High School in Alamance County was stabbed to death, and a fellow student, Billy Goodwin, 17, was wounded. Six non-students who were illegally on the campus and who had been ordered off the grounds by the assistant principal are reportedly being charged with murder.

These bare facts could be elaborated upon by pointing out that Riddle and Goodwin were white, while the assistant principal, Vernon Copeland, was black. The six non-students were black. When Copeland ordered them to leave, they apparently turned upon him, and when Riddle and Goodwin came to Copeland's assistance they were stabbed.

The daily newspapers, of course, have carried full descriptions of the incident and we will not here add to the details. Needless to say, there is widespread indignation and grief over this tragedy. At the same time, it has been pointed out that if there are racial overtones involved they are of a mixed variety.

These stab wounds, however, not only killed one youth and wounded another; they have wounded the public school system as it exists today in North Carolina. And this system cannot absorb any more such wounds than it has to.

Beyond the enormous personal tragedies involved here, is the serious set-back which this sort of thing gives to our whole system of public education. This system has been hurt in recent years by the withdrawal of pupils and the placement of them in private schools.

It is gradually dawning upon more and more people that many parents who send their children to private schools may not be so much racists as persons who do not wish to expose their children to an unwholesome environment, or one in which real education is difficult. Rather than risk emotional damage, many parents who can afford it have taken the private school route. Unless conditions improve greatly, it is quite possible that this trend will accelerate

The fact has been widely publicized recently that many senators and congressmen and other public officials who are staunch supporters of civil rights programs—including the busing of pupils to achieve racial balance—have all along had their children in private schools. In most cases, they make no apologies for this and simply assert that they do this because the private school affords a better education.

We frankly view with alarm every development which undermines the public

school system. We think that it is one of the main pillars upon which our republican form of government rests. If an education is vital to the pursuit of happiness and to the fullest development of each person's potential, then public education is crucial to a system of government which affords full opportunity to all.

In recent years this nation has been engaged in an effort to break those chains of law and culture which have unfairly bound or handicapped some segments of its people. Great progress has been made, and continues. Interpretations of the Constitution and of the Bill of Rights have played a significant part in these advances toward equal treatment under the law.

However, we are wondering if the federal courts may not be placing too much of the responsibility for gaining a fully integrated society upon the public school system. The factors that have made for segregation are many and varied and they go far back in the history of the American Colonies. Social, economic and political patterns which exist today were centuries in taking form. It is folly to suppose that they will all disappear with the enactment of a law or with a decision handed down by a court.

If evidence is needed, look at the segregated housing patterns of our cities—both north and south; patterns which have taken form in our life-time, and which are not an inheritance from the past. One of the tragedies of our time is the disillusionment of thousands of young blacks in this country who supposed that by act of Congress and by decision of the Supreme Court all of the walls of discrimination would automatically come down. They have not come down and many blacks are bitter about it. Their expectations were very real and now their sense of frustration is no less so.

The public school system is our best hope for continued progress toward a fully democratic society. This system has been placed in considerable jeopardy in North Carolina by recent decisions of federal courts. Not that the system will completely

(Continued on page 31)

## Conference Program Highlighted At New Bern District Meeting

The organization and work of the North Carolina Annual Conference was presented in slides to the delegates to the New Bern District Conference, Monday, Jan. 10, at Trinity UM Church, New Bern. The Rev. Charles H. Mercer, district superintendent, presided over the Conference.

The Rev. N. W. Grant, Conference Program director, presented the program of slides which described in a very interesting and forceful way the makeup of the Conference Program Council and the program of the Conference. He also showed how money contributed to the church is being used both locally and around the world in fulfilling the Church's mission.

The Rev. Norwood L. Jones, secretary of the Conference Board of Pensions, speaking on "What Is the Funded Pension Program?" explained the operation of the new pension program recently approved by a special session of the NC Conference. He stressed the importance of entering into such a program and the advantages it offered to the ministers covered by it. He further stressed the importance of each delegate supporting increases in their local church's single figure acceptances to underwrite this new program.

The Rev. J. C. Parker, district chairman of Stewardship, presented three laymen who gave testimony as to what happened in their local churches this year because of an effective Every Member Visitation program. These laymen—Craig Lisk of the Swansboro Church, Ashby Tippett of the Asbury Church, and Nat Dixon of the Riverside Church—told how their churches had grown in their giving and how they felt it was because of a carefully planned and carried out Every Member Visitation. All of these men emphasized the value and importance of consecrated leadership and dedicated laymen.

The business session of the Conference included the presentation of Local

Preachers License to three young men. Receiving these licenses were: Andrew Francis Dolge of Havelock, Walter W. Gaskins, Jr. of Harlowe, and John Neal Salter, Jr. of Richlands.

The delegates and visitors left the Conference with a better understanding of the Conference Program and how their money is used. They also went away with an appreciation for the work and leadership of the church.

Ellis J. Bedsworth

# Sanford District Leads NCC In Giving

The Sanford District Conference met Jan. 30, at First UM Church in Mount Gilead, with Dr. J. V. Early presiding.

Rev. Paul W. Boone of Troy offered the invocation; Rev. John White of Hamlet was elected secretary; and the welcome to the delegates was extended by Rev. Sam Mc-Millan, the host paster.

The Conference heard the following reports: District Committee on the Ministry by Rev. Reginald Ponder of Sanford; Charge Conference Records by Rev. Clingman Capps of Sanford; Board of Church Location and Buildings by Dewey Mims; District Work Fund by Treasurer James W. Hoyle; District Trustees by Milford F. Grantham of Rockingham; District Program Council by Rev. Chester D. Brown of Vass; and N.C. Conference Program Council by Dr. Nicholas W. Grant, director.

The following laymen were elected as district trustees: Milford F. Grantham, E. Earl Hubbard, Mrs. Garland S. Garriss, Edwin P. Gibson, James W. Hoyle, and T. Roy Phillips.

Dr. Early announced that the Sanford

District had paid 60.4% of its Single Figure Asking and led the N.C. Conference in this endeavor. He recognized the following thirteen churches who had paid their Single Figure Asking in full: Biscoe, Cool Springs,



From left, Rev. Dennis Draper, Dr. Joyce V. Early, Dr. Thomas A. Langford, Rev. Sam Townsend and Rev. Sam McMillan.

Fair Promise, High Falls, Mount Gilead, Zion, Concord, Jones Springs, Pleasant Hill, Green Lake, Ledbetter, Roberdel, and Eagle Springs.

The leaders in evangelism, all of whom had received ten or more members on profession of faith were: Laurinburg Circuit, Goldston, Roberdel, Jonesboro, and Sanford Circuit. Jonesboro United Methodist Church had received the most new members (46). The leaders in net gain in membership were: Laurinburg Circuit (32), Jonesboro (31). Roberdel (24), Goldston (20), Lovejoy-Macedonia (13), East Rockingham (12), and Sanford Circuit (10).

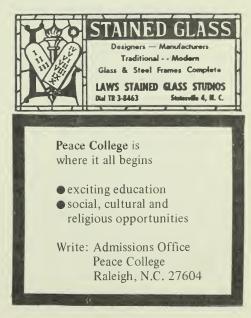
Special guests at the Conference included: Dr. Nicholas W. Grant and Rev. Ernest R. Porter of the Program Council; Mrs. C. V. McMillan of Vass, District WSCS President; T. Roy Phillips, District Lay Leader; Miss Rosellen Rankin of Eagle Springs, District UMYF President; Mrs. Charles Dorsett of Mt. Gilead, vice president of the Conference WSCS; Mrs. Joyce V. Early of Sanford; Dr. Thomas A. Langford, Dean of the Duke Divinity School; Chaplain Bob Vickery of Fort Bragg; and

Mrs. Holland Hale of the Methodist Retirement Home in Durham.

Buddy J. Champion, Poplar Springs, Trinity was granted a license to preach. Renewal of License to preach was granted to E. B. Bell, John W. McAulty, Leroy Spells, Linwood Boyette, James W. Caviness, O. S. Mathis, Forrest W. Pursley, James L. Hardee, George W. Ralph, and James L. Summey. Rev. Jefferson W. Davis was recommended as a full-time lay pastor; and the following men were recommended to the Annual Conference for Deacon's Orders: Linwood Boyette, James W. Caviness, James L. Hardee, Forrest W. Pursley, George W. Ralph, James L. Summey, and Morton L. Funkhouser, Jr.

Rev. Sam Townsend of Laurinburg Circuit presided at the closing worship service. The Choir of First Church under the direction of Mrs. Leah S. Barton sang "My God is a Rock" for the Conference anthem; Dr. Langford delivered the Conference Sermon on "The Fruits of the Spirit"; and Rev. Dennis Draper of Star pronounced the benediction.

Some 237 ministers and laymen from Lee, Moore, Scotland, Richmond, and Montgomery counties attended the Conference.



## Curriculum Workshop Slated At Red Springs

A Curriculum Resource Workshop for the churches of the Fayetteville District will be held Feb. 20 at Trinity UM Church in Red Springs. The session will begin at 7 p.m. and conclude at 9.

The workshop is designed to help church school teachers and UMYF counsellors to make more effective use of the curriculum resources of the United Methodist Church.

Workshop classes and instructors will be: Kindergarten, Mrs. George Harris; Elemen-I. II, Miss Francis Gaskins; Elementary III, IV, Miss Ethelyne Ballance; Elementary V, VI, Richard Williams; Youth, Systematic Study, Dr. Garland Knott; Youth, Informal (UMYF), Rev. Bill Gattis, and Adult, Rev. Wallace Kirby.

Church school teachers, workers and UMYF counsellors in the Fayetteville District are urged to attend this workshop.

## White Memorial **Pays Bond Debt**

White Memorial United Methodist Church of Henderson or South Henderson Methodist Church, as it was first called. had been repaired, altered and added to so many times that there was not much that could be done to it except to tear it down and start building from scratch.

In 1958, the Ladies Class was determined to do something. They began serving suppers, selling extracts, and working at other projects to raise money. They had accumulated the sum of \$1400 when the pastor, Rev. R. L. Erwin, along with the church members, launched a bond drive to raise the money for rebuilding.

At this time there were only four classrooms, with two or three classes being held in the sanctuary.

The bond drive became a reality and everyone worked hard from start to finish. Some of the members and friends donated the bonds that they had purchased from the church. Many prayers went up and much hard work was done in order to pay off the rest of the debt.

Today, the church has a beautiful sanctuary and educational building. The educational building has a fellowship hall, kitchen, two bathrooms, seven class-rooms and pastor's study.

The bond debt was paid off in January 1972 and the church celebrated the event in a special service. The Rev. Jack W. Page, Raleigh District superintendent was present for the occasion. He was presented the proper papers for burning by Cleland Catlett. Administrative Board chairman.

## S.C. Methodists Vote For Merger

The two United Methodist annual conferences in South Carolina have voted to merge. The plan of union which had been set up by a Committee of Six from each of the conferences, was approved by each of the conferences in special sessions held at the Township Auditorium in Columbia on Jan. 27.

The action taken will unite Conference (white) with approximately 193,000 members and the 1866 Conference (black) which has a membership of approximately 46,000. The vote in the 1785 Conference was 573 for union with 247 opposed and 7 abstentions. The 1866 Conference approved union by 135 to 44 with no abstentions.

Bishop Paul Hardin, Jr., who presided, stated following the action: "I have agonized with you about this matter for a long time. It is not something that should be done lightly or quickly. Both of these annual conferences have been working on this matter for a number of years and not just for these hours. We have come to a decision. I sincerely hope and trust and

pray that every United Methodist in the state will now combine his or her efforts, love and loyalty toward making our United Methodist Church in South Carolina the instrument and agency for God that it might be and can be."

The uniting conference is scheduled for June, 1972. Boards and committees of the present structure, however, will continue to function until Jan. 1, 1973 but jointly during this seven month period. New board and agencies will be elected at a special session of the new conference to be held within the closing months of 1972, and they will take over their responsibilities on Jan.1, 1973.

## League To Quiz Candidates

"We cannot endorse any candidate but we have an obligation to find out how candidates feel about liberalization of liquor laws," stated the Rev. Coy Privette. The remark was made by the president of the North Carolina Christian Action League as the group made plans to present to every candidate for the House and Senate a questionnaire to determine his position on liquor and other matters related to the public welfare.

The plans were made in a meeting of the executive committee of the interdenominational social action group held in Kannapolis on Jan. 27. After the views of the various candidates have been ascertained, the information is to be made available to the voters before the May primary balloting.

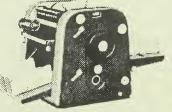
It was pointed out by the Rev. D.P. McFarland, executive director of the organization, that the use of beverage alcohol is "our worst drug problem, because liquor is a drug." The close involvement of drinking and highway accidents was pointed up. The situation, said league officials, calls for stricter laws against drunken driving and more consistent enforcement of these laws.

(Continued on page 31)

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## UM Giving Shows Slight Decrease

EVANSTON, ILL. (UMI)—United Methodists in the United States gave \$45,368,431 during 1971 to finance the world-wide benevolent and administrative programs of their church.

The total is a decrease of \$454,635 from the record sum given in 1970, or .99 per cent, according to figures released here January 21 by R. Bryan Brawner, general treasurer of the denomination. Not included in this report is some \$775,000,000 given for church administration, salaries and benevolences on the local and annual conference levels.

Largest item in the latest report is \$21,450,642 for World Service, the basic program fund of the denomination. This is a decrease of almost \$1,000,000 or 4.29 per cent, from 1970, and is the lowest annual amount received in the current quadrennium now entering its final year. Annual goal is \$25,000,000.

In the report as a whole, nine funds showed increases and seven were below a year ago.

Largest increase was in the Race Relations offering used to support educational institutions historically operated for black persons. The \$834,498 given for this cause

in 1971 was 33.4 per cent above 1970.

Another major gain was recorded in the Ministerial Education Fund with the \$4,432,691 in receipts representing a gain of 24 per cent from 1970. Since 25 per cent of support for this fund is retained at the annual conference level, the total giving to this cause is higher than the figure in Dr. Brawner's report. Annual goal in the fund is \$8,000,000.

For the second consecutive year, one of the major losses was in the quadrennial Fund for Reconciliation with \$1,389,130 received at the national level, a decline of 23.3 per cent from 1970. The three-year total given toward a four-year goal of \$20,000,000 is now about \$12,000,000, including funds retained at the annual conference level.

The Fund for Reconciliation was established by the 1968 Uniting Conference for the denomination as a response to minority needs.

Commenting on the report, Dr. Brawner voiced disappointment that the total had not at least equaled that of a year ago, but said it "is a good figure in terms of the total economic picture in the nation during 1971."

The report for benevolences for 1971 and their comparison with 1970 shows: World Service-\$21,450,642, down 4.29 per cent World Missions Advance Specials-\$6,245,104, down 3.56 per cent National Missions Advance Specials-\$1,689,448, up 6.43 per cent Overseas Relief-\$1,192,612, down 13.85 per cent One Great Hour of Sharing-\$953,047, up 26.72 per cent World Communion-\$791,447, down 9.58 per cent World Service Special-\$83,962, down 56.77 per cent Temporary General Aid-\$769,763, down 2.21 per cent Fund for Reconciliation - \$1,389,130, down 23.3 per cent Ministerial Education-\$4,432,691, up 24.02 per cent Race Relations-\$834,498, up 33.4 per cent Student Day-\$226,155, up 3.53 per cent Youth Service Fund-\$253,827, up 12.42 per cent The report for administrative funds shows: Episcopal Fund-\$3,024,828, up 4.04 per cent General Administration-\$1,437,206, up 2.64 per cent

Interdenominational Cooperation—\$594,064, up .44 per cent.

# ThreeChurches To Merge

### Retail Outlets

NASHVILLE, TENN. (UMI)—Publishing houses operated by the United Methodist Church, United Church of Christ, and United Presbyterian Church in the U.S.A. will initiate a new cooperative retail distribution operation beginning August 1.

The new venture is designed to provide improved service and better access to books and supplies needed to support the mission and programs of the three denominations.

The new service will utilize the retail bookstore chain and mail order facilities operated by the Cokesbury Division of the Methodist Publishing House, headquartered here.

Cokesbury presently operates 19 stores and six regional centers strategically located throughout the country. The opening of additional stores is envisioned, including one in Philadelphia which will replace the present Westminster Book Store in that city.

The United Church of Christ and the United Presbyterian Church began a similar cooperative venture in 1970.

The United Presbyterian Church will continue to operate its four Westminster Book Stores until July 31.

The new retail distribution service does not affect the other functions of the three denominational publishing houses. Abingdon Press, the United Church Press, and the Westminster Press will continue the separate operation of their book publishing programs. Each of the three denominations will also continue separately the publication and distribution of curriculum materials for its church schools

## Umstead Hospital Offers Courses

The John Umstead Hospital Department of Religious Services has announced two 12-week courses for pastors to begin on March 6.

One course will meet at the hospital each Monday for a clinical study of the needs and care of persons who manifest symptoms of depression, suicide, alcoholism, drug addiction, or other expressions of emotional and mental problems. Emphasis will be placed on the pastoral ministry to troubled persons in the church community. Acquaintance with other mental health facilities and resources in the Butner complex will be a part of the program.

The second course, which will involve 20 hours a week at the hospital, will, in addition to the above, offer more intensive training and supervision designed to increase the pastor's skill in the ministry of counseling and pastoral work.

The courses are open to ministers of all faiths and denominations.

Both courses will be directed by Chaplain W. F. Askins, who may be contacted for further details and enrollment.

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## CWS Clothing Collection In February

The Church World Service truck will visit the collection depots in North Carolina during the week of Feb. 21.

To meet requests from area CWS directors around the world 4,000,000 pounds of clothing and 300,000 blankets are needed. The greatest need is for layettes, then (in order of priority) children's clothing, blankets, fabric parcels, men's clothing and women's clothing.

In 1971 North Carolinians donated 101,368 pounds of clothing plus \$3,552 for processing the clothing and \$2,951 for purchasing blankets.

Listed below are the CWS Clothing Collection Depots in North Carolina, where clothing should be taken by Feb. 21.

ASHEVILLE Jesse Ray Funeral Home Biltmore Avenue, Route 25 BURLINGTON First Christian Church 415 South Church Street CHARLOTTE Covenant Presbyterian Church 1000 East Morehead Street CONCORD First Presbyterian Church North Church Street, NE CONOVER Trinity United Church of Christ 217 Second Avenue, NE DURHAM St. Stephen's Episcopal Church 82 Kimberly Drive EDENTON Edenton UM Church **FAYETTEVILLE** City Transfer and Storage 109 Broadfoot Avenue GASTONIA St. Mark's Episcopal Church 258 West Franklin Avenue GREENSBORO First Presbyterian Church 617 North Elm Street **GREENVILLE** St. James UM Church 2000 East Sixth Street HENDERSON First Presbyterian Church HICKORY First UM Church 352 Third Street JACKSONVILLE Dainty Maid Warehouse Highway 258 KINSTON Queen Street UM Church

224 McRae Street LEXINGTON First UM Church South Main Street MOCKSVILLE First UM Church North Main Street **MOORESVILLE** First Presbyterian Church 249 West McLellan Avenue MOREHEAD CITY First UM Church Ninth & Arendell Streets RALEIGH Hillyer Memorial Christian Church 718 Hillsborough Street RALEIGH Hudson Memorial Presbyterian Church 4921 Six Forks Road RALEIGH Milner Memorial Presbyterian Church 1950 New Bern Avenue RALEIGH Holy Trinity Lutheran Church 2723 Clark Avenue REIDSVILLE New Laundry and Dry Cleaners South Scales Street ROANOKE RAPIDS First Presbyterian Church 16 East Fifth Street ROCKINGHAM East Rockingham UM Church Beaunit Avenue ROCKY MOUNT West Haven Presbyterian Church West Haven Blvd. & Hammond St. SALISBURY First Presbyterian Church 308 West Fisher Street SANFORD Steele Street UM Church 228 South Steele Street SILER CITY First UM Church Beaver & South Chatham Sts. SPINDALE

Spindale Church of the Brethren Midland & Sterling Streets WILMINGTON St. Stephens A.M.E. Church Corner Fifth & Redcross Streets WILSON First UM Church Green Street WINSTON-SALEM Fraternity Church of the Brethren Fraternity Church Road & Route 158

KENLY

Fire Station

LAURINBURG

School Social Center

100 West Peyton Avenue

## Worship Workshop Set At Hickory

A Worship Workshop at First UM Church, Hickory, on March 6 and 7 will explore such subjects as contemporary worship, sacraments and rites, weddings and funerals, the movement and language of worship, and the use of space in worship.

Sponsored by the WNC Conference Commission on Worship and the Conference Program Council, the workshop is open to anyone interested in worship in the WNC and NC Conferences. Members of other denominations are invited also.

Dr. James F. White, professor of Christian worship at the Perkins School of Theology in Dallas, Texas, will be one of the resource leaders. His latest book, New Forms of Worship, is recommended reading for workshop participants.

Miss Marilyn Keiser, organist and choirmaster of All Soul's Parish in Asheville and organ teacher at Brevard College, will lead the discussion on music. She also will respond to the discussion by Dr. White of "what is going to last in worship."

Registration will begin at noon on Monday, March 6, and the closing communion service will be at noon on Tuesday, March

The Rev. J. Dwight Cartner, 2410 Bellemeade St., High Point, N. C., 27263, may be contacted for additional information and registration forms.

## Homecoming, Parents' Day Planned At HPC

HIGH POINT-Homecoming has been set for Saturday, February 19 at High Point College and will coincide this year with Parent's Weekend. Student activities will

begin Thursday, Feb. 17 with the festivities to be concluded with a basketball game between the Purple Panthers and Catawba College.

Registration for returning alumni will begin at 10 o'clock a.m. on Feb. 19, in the Student Center. The Alumni Executive Committee will hold its annual luncheon meeting in Harrison Hall at 12:15 p.m., with the class reunions scheduled in the afternoon from 2:00-3:p.m.

A reception for alumni, parents, and faculty will be held in the home of the Dean of Students, William Guy, at 821 West College Drive, with the annual homecoming banquet scheduled for 6:00 p.m. in Harrison Hall.

Registration for Parent's Day Will be held in Haworth Hall on Feb. 19 from 8:00-10:00 a.m. A business session will be held in Memorial Auditorium at 10 o'clock, with prearranged conferences with members of the faculty scheduled at 11:15 that morning.

Conferences between parents and faculty will also be held in the afternoon, to be followed by the reception, the banquet and the basketball game.

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Jesus Christ

a sermon preached by

The Rev. Dr. Thor Hall Associate Professor Of Preaching And Theology

DUKE UNIVERSITY CHAPEL

Sunday Morning, November 14, 1971

Scripture lesson: Matthew 16:13-23

Five years ago, John Lennon of the Beatles made a most shocking and presumptuous statement-shocking because most people, even Christians, feared that it was true-that the Beatles were then more popular than Jesus Christ.

This fall, it seems, the tables have been turned. The Beatles are no more as a singing group, and Jesus Christ is the season's Superstar on Broadway.

I suppose one could see a nemesis in all of this. As Christians we might perhaps draw comfort from the fact that Jesus of Nazareth could stage such a fantastic comeback-even in time like ours, even in a place like Broadway. But somehow I find it difficult to get excited about saying that Jesus Christ is now more popular than the Beatles. For one thing, there's still Hair.

That there has been a dramatic turnabout in people's attitude to Christ, however, is certain. We may not see much evidence of it on this campus-"Jesus Christ" is still a favorite oath around here; nor do we see much difference in the churchesthe church is often the last place to be touched by a new movement.

But a movement there is so much so that some people, with typical contemporary footlooseness in terminology, call it a Jesus Revolution. It is also described in more traditional language as a revival. Time

Magazine, in its broad-brush style, even goes so far as to compare it with the Great Awakening of the 18th century, the camp meetings and mass revivals of the 19th century, and the Pentecostal explosion early in our century.

What is going on is a tremendous outbreak of religious interest-or at least interest in religion-this time focusing on the figure of Jesus Christ. The reason we may not see much evidence of it here is that the people involved are mostly outside the religious establishment, estranged from it-or if they still think of themselves as churchmen they make no secret of their disenchantment with the message and lifestyle of churchly institutions. The Jesus people think of themselves as the only authentic followers of Jesus Christ.

If we look a little closer at the Jesus movement-and that is what I intend to do here-we come to see that there are actually several different movements involved.

Three weeks ago, on the night that Jesus Christ Superstar opened on Broadway, there was a crowd of people outside the Mark Hellinger Theater insistently protesting the whole enterprise. Carrying placards proclaiming Christ as "Lord", "King of Kings", "Lamb of God", "Our Hope" -and with the "Superstar" title x-ed outthey let it be known that the makers of the

rock opera have clearly gotten their story

Here were Jesus people protesting against Jesus people—not an unusual thing, if you know anything about church history, but somehow rather confusing when you supposed they were all part of the same movement.

The Jesus movement, then, contains both revolution and a counter revolution There are radicals in it and there are conservatives-even reactionaries-in it There are people in it who question the traditional image of Jesus Christ, and there are people in it who question this questioning. There are thoroughly modern skeptics in it-people who feel that the central story of Christianity has been overlaid with thick layers of theological bafflegab and who now insist that it be retold in terms that make sense to a secular generation; and there are thoroughly old-fashioned believers in it-people who are convinced that the biblical story must be taken straight. regardless.

What we have, in fact, is a Jesus movement split right down the middle on the question of Christology.

Now, Christology is perhaps too big a word to use in connection with the Jesus revival. It smacks too much of what theologians are doing—you know, the elaborate metaphysical constructions concerning the Godmanhood of Christ, or the analytical-critical investigations into the whence and why and wherefore of the Christ-titles ascribed to Jesus. The Jesus people, almost without exception, want to get away from all that.

And yet they keep saying things about Jesus Christ which indicate that they do approach him from a certain standpoint or affirm a certain interpretation of him—all of which is a sign that Christology is involved, whether they like the word or not. The positions taken represent, in fact, antithetical Christological commitments.

On the one side of the spectrum is the skeptical commitment that "intellectual

honesty" must be our guiding principle in approaching Jesus of Nazareth. In practice, this means that the divinity of Christ must be questioned while his humanity is made the focal point. On the other side is the belief-full commitment that "authentic Christian faith" is the only legitimate ground for talking about Jesus Christ. Intellectual difficulties do not exist here; to be a believer is to renounce all questions.

Let me give you some examples of how these antithetical commitments work their way into the Christology of the Jesus movement at the present.

I am thinking, on the one hand, of Jesus Christ Superstar. In this story, Judas— who is here perhaps for the first time in Christian history treated with sympathy and understanding—is characterized, at least to begin with, as an honest questioner in relation to Jesus. In an early line, he says:

I don't know why he moves me He's a man—he's just a man He's not a king—he's just the same As anyone I know.

This, manifestly, is an honest Christological question. Where *Superstar* falls down is in its treatment of the question.

The lyricist, Tim Rice, admits that he is fascinated by the incredible drama of the Christ story, but in depicting it he has concentrated on showing Jesus simply as a humanitarian thinker, a leader of idealistic dissidents, and a victim of entrenched establishment interests. He has, in other words, cut short the process of Christological questioning and has decided for a skeptical perspective.

Thus the whole matter of Christ's divinity is not really explored in *Superstar*. It is treated, instead, as an unfortunate psychological inversion—as when a popular politician begins to believe his own press notices. Says Judas:

Jesus!You've started to believe The things they say of you You really do believe This talk of God is true And all the good you've done Will soon be swept away You've begun to matter more Than the things you say...

The rock opera does not stop at pushing this type of Christological skepticism; it goes on to question the seriousness of the early believers themselves.

There is, of course, a good deal of corroboration in the New Testament for picturing the apostles as a group of ambitious and self-centered men, but *there* it goes to show that the faith originated with Jesus the Christ, not with the men who surrounded him. In *Superstar*, Jesus is pictured as a pale weakling who falls prey to scheming friends. The contrast is sharp: The New Testament shows Jesus offering his disciples bread and wine as strong symbols of his self-sacrifice on their behalf; *Superstar* has him using the same symbolism to express his disappointment with his followers:

The end (he says)

Is just a little harder when brought about by friends

For all you care this wine could be my blood

For all you care this bread could be my body.

In the end, then the Christology of Superstar is rather limited. We see Jesus here—though not the Jesus of the New Testament. And there is no Christ here—not the Christ of living faith. Superstar is perhaps best summed up in the haunting uncertainty of the repeated chorus:

Jesus Christ! Jesus Christ!

Who are you? What have you sacrificed?

Jesus Christ Superstar

Do you think you're what they say you are?

#### ΙV

Now, let me take you quickly to the other side of the Jesus movement and look at the Christology of the "Jesus Freaks" or

evangelical hippies.

Instead of a question, the starting point here is a joyful confession: Jesus Christ is Lord, the Lord of Lords, the Messiah, the Son of God, the Prince of Peace, the King of Kings. And the basis for this confession is most often a direct, personal experience of conversion and salvation, which takes place as a result of the proclamation of the gospel and the inner workings of the Holy Spirit.

On the surface, this appears to be the genuine Christian faith. Where the Jesus freaks get into waters too deep to fool around in is at the point of Christological explication.

They are likely to tell us, of course, that their movement doesn't contain anything as fanciful as that; they have the Bible, and they take it straight—that is their doctrine. But we should not be misled. The Bible is not an easy book to understand, and taking it straight is perhaps the most elementary way to misunderstand it.

What do the Jesus freaks say about Christ, then?

Nothing that hasn't been said in the church many times before. But they also say things that the church in the past has had to stop people from saying, simply because saying it tended to distort the very meaning of the Christian message itself.

I am thinking, for example, of the hippies' emphasis on a special kind of experience—an intense, almost ecstatic transformation—which they claim to be the only authentic sign of faith. On the basis of this unique experience, absolutized in their case out of their own particular way of "turning on to Jesus", the Jesus freaks not only consider themselves justified in separating themselves from those who do not have this experience; they actually set themselves in judgment of those who do not have this special kind of relationship to Christ. The Jesus freaks consider their experience far superior to mere faith.

The church, very early, saw the dangers in this kind of thinking. It called it "gnosticism", from "gnosis", knowledge; meaning special, mysterious, supernatural

insight. In opposition to it, the church declared that according to the gospel a man's salvation is not qualified on the attainment of a special kind of knowledge, or limited to a certain experiential process. Personal salvation is simply the consequence of accepting and trusting the objective grace of God declared—set forth—in Christ. On our part, acceptance—faith—is all that is required.

As you know, Protestantism has been particularly anxious to guard this point the Protestant reformation in the sixteenth century represented, in fact, a radical rediscovery of it. There are signs now, however, that the latest form of Protestant Christianity-the right-wing Jesus movement-is seeking to remove itself from the clear, biblical formula, "Justification by grace through faith," rejecting even the classical definition of faith as trust. You have heard the question, "Are you saved?" If you answer, "Yes, I trust the grace of God," which is the biblical answer, the modern gnosticist will probably retort, "Ah, but that's not enough, you must experience it"— adding under his breath, "My way."

Not only are the Jesus freaks in danger of gnosticism; there are signs also that for all their Christological innocence they are liable to something called "docetism."

Saying that, I can imagine hearing these joyous flower children of faith laugh loudly at the silly concerns of theologians: What do we care? How can we be guilty of something we haven't even heard about?

The trouble is not quite that easily avoided, however; docetism, if it is there, affects the very core of Christology—and if it spoils our Christology, it is bound to have fatal impact on the meaning of the faith itself.

The Jesus freaks affirm that Christ is a totally divine, supernatural person, who represents the transcendent God here on earth. Their faith is not focused on a man who lived two thousand years ago, but on a spiritual reality, a divine presence in the lives of individuals, a personal savior, who continues his miraculous works in our time. This is the Christ that "turns them

on"; Christ, they say, is "the ultimate eternity trip."

It is difficult, perhaps, to see the danger in this. The New Testament does contain material that refers to these supernatural dimensions of Christ, but there it is always held in tension with a thoroughly realistic acknowledgement of his humanity, his historicity, his once-and-for-all "incarnation" in Jesus of Nazareth, his birth of a woman, his life in the flesh, his death on a cross. Without this realistic anchoring in the humanity of Jesus, the affirmation of a divine, spiritual Christ loses contact with reality. Christ himself, in fact, becomes unreal—surrounding him there develops all sorts of fantastic mythologies. This is docetism.

We must ask, then, whether the Christology of the Jesus freaks includes and holds together in meaningful tension the divine and the human, the transcendent and the historical. That, says the New Testament, is the way to saving faith—the reason Christ can come to our help, in our humanity, in our historicity, in our birthing and dying, is that he "in every respect has been tempted as we are, yet without sinning." (Hebr. 4:15) To forget this is to lose an important dimension of the gospel—and in the process to destroy the meaning of the Christ event for our life in the world.

V

Well, there it is—the Christology of the Jesus movement: On the one hand Superstar, with its honest intellectual questioning, ending up with a strange Jesus and no Christ; on the other hand Jesus freaks, with their joyful confession of faith, but having difficulty seeing their supernatural Christ as a real Jesus.

And here we are, tenaciously holding on to the church's faith that Jesus was the Christ, and that Christ is Jesus.

But what kind of statement is that? An opinion? A dogma? A Creed? A Chalcedonian paradox? Man! Who is concerned with paradoxes and dogmas when there is a revolution going on! Drop your caution! Join

the movement! Right on!

No, the church's faith is more than a theological opinion, deeper than dogma; it is rooted and grounded in the New Testament message, in the authority of Jesus Christ himself.

Again, the church's faith is more than a theoretical paradox, clearer than the Chalcedonian formula; it has its basis in a historical event—Jesus of Nazareth—and it emerges in the consciousness of meaning which the confrontation with him evoked.

Look at the Scripture reading of the morning and you see the dynamics of it:

Jesus, asking his disciples, "Who do men say that I am? Who do you say that I am?

Why ask? Why not show them? Why not prove it to them?

No, faith is to be kept faithful; all we are to see is a man. It's our response to him that constitutes a meaningful faith.

This, you see, answers both the skepticism of Superstar and the gnosticism of the Jesus freaks. What is wrong with the skeptic is not that he asks questions; his error is that he demands to see before he can believe, and that he doesn't believe what he cannot see. The gnosticist makes the opposite mistake; his error is not that he affirms what he cannot see, but that he claims that believing is seeing. Both of them, Superstar and superbeliever, misunderstand the dynamics of faith.

Secondly, look at the answers: "Some say John the Baptist, others Eli'jah, others Jeremiah, or some other prophet." And then Peter's confession: "You are the Christ, the Son of the Living God."

Why these differences? Was it not obvious who he was?

Not at all. Christology is not observation; it is interpretation, faithful commitment. Christ, when he confronts us, demands decision, requires choice.

Again you can see where Superstar and Jesus freaks go wrong: Superstar raises the question concerning Christ, but it never answers it; the perspective never goes beyond observation, and there is no Christ to the naked eye. The Jesus freaks, on their side, do not find room for questions. Their con-

fession of Christ is not seen as one among many different interpretations of Jesus; it is an assertion of a supernatural being on the basis of metaphysical knowledge. Thus both groups fail to acknowledge that our relationship to Christ exists only through a decisive commitment.

Finally, look at Jesus' response, first to Peter's confession ("Blessed are you, Simon...For flesh and blood has not revealed this to you, but my Father who is in heaven...You are Peter, and on this rock I will build my church"), then to Peter's rejection of his own prediction of suffering and death ("Get behind me, Satan! You are a hindrance to me; for you are not on the side of God, but of men").

Why accept as revelation only one interpretation? And why turn right around and humiliate the one who had interpreted him truly?

The answer, perhaps, is this: Not every interpretation of Jesus is acceptable from a Christian perspective. Moreover, the fact that we make the right confession of faith does not guarantee that our explication of its consequences is correct. There is no infallibility, not even in Peter.

We must help each other understand that. Superstar cannot be allowed to stand unchallenged, because its interpretation of Jesus is not in line with the intentions of the gospel. It understands flesh and blood, but it has no grasp of revelation. The Jesus freaks, on the other hand, cannot be allowed to grab hold of faith and run off with it into all sorts of strange metaphysical mythology. When faith is made into a superfaith it is never very far from superstition.

What is left, then, for us who desire an understanding and responsible Christology?

You can see it now—it can be stated in one sentence:

Jesus, the man, the historical events of his life, interpreted by faith according to his intentions, received and proclaimed as Christ-event, Son of God, and now confessed by us as personal Savior and Lord.



## WOMEN'S NEWS

### Western North Carolina Conference

Mrs. John C. Wright

#### DOLLARS AND WHAT THEY DO

United Methodist women of the Western North Carolina Conference gave a total of \$367,466.72 to missions during the year of 1971, according to a report given by Mrs. Mary Anne Harrell, Conference treasurer. Mrs. Harrell said that every district in the Conference had increased its giving over the previous year in the Women's Society and the Wesleyan Service Guild.

The above total includes \$318,449.62 given in the Women's Societies and \$49,017.10 in the Guilds. Mrs. Harrell stated further, "If only I were able to express in words, my thanks to you for making it possible to make our pledge which was \$310,000. When I asked that each district strive to get each society and guild to report the 4th quarter, all of you helped to promote this. Thank you . . . District presidents, Guild chairmen and Treasurers for all you did."

It is interesting to look at Mrs. Harrell's report and see where all the dollars go. In the Women's Society, in addition to the regular mission pledge, the women gave \$15,423 for special membership, \$1,013 for in remembrance gifts, \$6,324 for the World Thank Offering, \$17,383 for the Call to Prayer, \$2,610 for scholarships and \$5,125 for Ewha University in memory of Dr. Helen Kim. Not reported in this total is thousands of dollars spent in local churches and communities for local concerns.

In the Wesleyan Service Guild their gifts are classified in almost the same divisions. In addition to their mission pledge, the guilders gave \$3,305 in special membership, \$835 for the World Thank Offering, \$3,145 for the Call to Prayer, \$301 for icholarships, \$2,615 for missionary salary

and \$2,485 for miscellaneous causes.

In the Women's Society the Charlotte District led in giving, with a total of \$49,040. In second place was the Winston-Salem Forsyth District with \$27,978 and in third place was the High Point District with \$27,324. In the Guild the Charlotte District also was first place with \$7,140. In second place was the Greensboro District with \$5,321 and Thomasville came in third with \$4,765.

If one would take a look at the projects for which the dollars go, one would get a picture of the total concerns of Methodist women. Their mission pledge reaches around the world—wherever the United Methodist Church has work. Special memberships honor individual women for outstanding service. In Remembrance gifts are a loving tribute to those who have finished their earthly tasks.

The Call to Prayer is for projects at home and overseas—a sacrificial gift to those who are in the forefront of God's work. Women are always deeply interested in the education of young people and their gifts to scholarship funds goes on from year to year. This year their interest led them to give to Ewha University in Seoul,

Every area of work in the churches in the United States and overseas is undergirded by the concerns, prayers and financial gifts of United Methodist women.

#### 1972 LOVE OFFERING

Two faithful women whose lives have blessed thousands of people in the Western North Carolina Conference will be honored in June by the Conference Women's Society and Wesleyan Service Guild. They are Miss Mary Fisher Floyd of Pfeiffer College and Mrs. Marion Wooten of Winston-Salem.

Both organizations decided to pay tribute to these two deaconesses by dedicating the 1972 Love Offering in their honor. The offering will be given at the Annual Meetings of the Society and Guild to be held at Lake Junaluska in June.

Miss Floyd is a Professor of Religion at Pfeiffer College and is currently Chairman of a Task Force on Status of Women in the WNC Conference. Mrs. Wooten has been director of the Bethlehem Center in Winston-Salem for many years.

Both were retired as active deaconesses this year and each is continuing to work in her chosen profession.



## WOMEN'S NEWS

## North Carolina Conference

Mrs. Bruce Hargrove

#### SANFORD DISTRICT WSG MEETING

The Sanford District of the Wesleyan Service Guild held its annual fall meeting at Jonesboro Heights United Methodist Church. Around fifty women attended from Laurinburg, Rockingham, Star and Sanford. Mrs. Bernice Krick, district chairman, presided.

Rev. Clingman Capps, pastor of the Jonesboro Heights church, welcomed the group and praised them for the work they were doing. Mrs. Frank Gattis, president of Unit two, also gave a welcome. Scripture and prayer were led by Mrs. Dennis Draper of the Star Wesleyan Service Guild.

During the business session the roll was called and a report was given by the president of each unit. Mrs. Betty Fasick from the Steele Street Guild was elected secretary for the Sanford District.

Mrs. Frank McGoogan, Hertford, Conference Treasurer for the WSCS and WSG, gave a very inspiring message on "Why We Give". In giving to Rural Work, Mrs. McGoogan said that we are carrying on work in the five local Church and Community Centers. She then showed slides of these Centers: Robeson County Church and Community

Center, Salemburg Area, Wesley Foundation at East Carolina University, Pamlico Parish, and Manley Street Day Care Center in Raleigh. Mrs. McGoogan also gave a summary of how the money from our Pledge to Mission is being allocated. A question and answer period followed at which time Mrs. McGoogan answered questions asked from the group.

Mrs. Lena Gray, Conference chairman of the Wesleyan Service Guild, gave a very informative talk on the future of women of the United Methodist Church. Mrs. Lucille Donnell of the Steel Street Guild, and Conference chairman of Spiritual Growth, pronounced the benediction.

Following the meeting a social hour was held in the fellowship hall of the Church. Punch, petit fours, nuts, party sandwiches, cake squares and cheese wafers were served from a table laid with a lace tablecloth and centered with a lovely arrangement of fall flowers.

Special guests were Mrs. Emily Bullock of Pinetops, Conference chairman of Christian Social Concerns; Mrs. Mattie Rosser, Broadway; Mrs. J. W. Hoyle, Steele Street WSCS president; Mrs. Russell Mann, Jonesboro Heights WSCS president; Mrs. S. W. Allen, Steele Street Guild coordinator, and Mrs. Clingman Capps, organist for the

Jonesboro Heights Church.

#### SILVER ANNIVERSARY CELEBRATED

The Wesleyan Service Guild of the First United Methodist Church in Siler City recently celebrated its twenty-fifth anniversary with a dinner in the Fellowship Hall of the church. Charter members, past presidents, and co-ordinators were honor guests. Also attending with the members of the

Guild were their families, and Rev. and Mrs. Douglas Byrd.

In recognition of twenty five years of service, the Guild made a special gift for a tape recorder for UMYF to tape services for shut-ins.

The local Guild was organized in October 1946 by Miss Sarah Godfrey of Jonesboro Heights Methodist Church, the current District Secretary, Rev. F. B. Joyner, the pastor, and Mrs. Paul Braxton, president of the Women's Society.

## Bishop To Preach At West Market

Bishop Earl G. Hunt, Jr., will conduct a preaching mission at West Market Street UM Church in Greensboro March 12-14. Services on Sunday, March 12, will be at 3:45 a.m., 11 a.m. and 7:30 p.m. Services on Monday and Tuesday evening will be at 7:30 p.m.

Clint and Jarvis Nichols, a singing team from Mississippi, will present special music.

During February West Market is having a lay theology series on "The Nature and Mission of the Church." Last Sunday Dr. David Steinmetz, associate professor of Church History and Doctrine at Duke Divinity School, was the guest speaker. Sunday evening, Feb. 13, Dr. James Laney, dean of the Candler School of Theology, will be speaking, and Dr. Thomas A. Whitng, minister of Peachtree Road UM Church in Atlanta, will be the speaker on Feb. 20.

## New Bern UM Youth Sponsor Multi-Media Show

A multi-media jazz-rock group will perform in a show scheduled for Saturday eveling, Feb. 12, at the New Bern High School Auditorium. Leader of the group is Rev. Howard Hanger of Atlanta who has specialized in experimental worship. Hanger himself will be at the piano with others coming in on guitars, drums and other instruments.

Sponsored by the New Bern District UM Youth Fellowship, an admission of \$1.50 is being charged.

#### FIRST EAGLE SCOUT

Benny Bennett receives the first Eagle Scout badge ever attained in Troop 290 from the Rev. Ernest Page, minister of Aldersgate UM Church, Shelby. Looking on are Benny's mother and father, Mr. and Mrs. Hayes Bennett.





#### Sunday School Lesson

By Dr. RAYMOND A. SMITH (International Lesson Series)

FEBRUARY 20



## THE DEATH THAT CHANGES LIVES

Background Scripture: Luke 23 Lesson Scripture: Luke 23:39-53

It is not easy in a few hundred words to convey the significance of the death of Jesus. From a purely historical point of view it is one of the best authenticated facts about our Lord. "Suffered under Pontius Pilate, curcified, dead and buried" are words repeated by uncounted millions. wherever the Apostles' Creed is used. The more thoughtful reader who will go to the trouble to compare the accounts in the four gospels will note certain differences of detail. This should not be disturbing. It is as if four reporters were sent by four newspaper editors to "cover" an important event. Each reporter will emphasize a different aspect in his story. In other words the differences in reporting do not lessen, but rather accentuate the fact that the event occurred.

The title of our lesson "The Death That Changes Lives" reminds us that here was "a death with difference." The space given to the accounts of the passion story by all four gospel writers shows how important it was considered by them to be. One might mention also the great number of works of art—paintings, sculptures, musical compositions and plays that have dealt with this theme.

Many of the founders of the world's great religions have died natural deaths. But Jesus died as the result of an act of violence, seemingly perpetrated by malicious agents of evil who had him in their power. What is it, in this strange story, that causes it to tug at our heart-strings still, after all these centuries? C.H. Dodd, in a remarkably thoughtful little

book "The Benefits of His Passion" has reminded us that Jesus' death was indeed a "death with a difference." He wrote: "Our first impression may be that the victim was the sport of fate." True, he prayed: "Lei this cup pass from me", but he added the significant words "Not my will, but Thine be done." Dr. Dodd then goes on to say: "So far as we can judge, it would have been possible for Jesus to avoid his fate by a little judicious compromise until the very last. He would not do so: He could not do so, because his whole personality was committed to the calling and destiny laid upon him ... In life and death Jesus obeyed his Father's will, with an obedience which was self-dedication, a sacrifice of self. This is in fact what is meant by Christ's sacrifice."

St. Paul wrote in Romans 5:19: "By the obedience of the one, many will be made righteous." This thought brings us to consider just how we, in the year of our Lord 1972, can share what the Book of Common Prayer calls "the benefits of his passion." From it we may learn, for one thing, that obedience is not an out-dated word, though it is a distasteful word to many in our generation. We, of course, have to add that obedience is good only when one obeys the highest and best impulses of the soul. This giving up of ourselves, this being willing to put ourselves at God's disposal was expressed by Martin Luther in the words: "Here I stand. God helping me I can do no other." A namesake of Luther's by the name of King put it this way: "We have but one thing to do in this world and that is to do the will of God as we see it and understand it."

There are many who are depressed by reading this 23rd chapter of Luke. One

man confided to this writer that he could not bring himself to read the New Testament because it was so filled with accounts of violent actions against good people. Many have shared his feelings. Even today, it often seems that we are at the mercy of hostile forces which care nothing for human life and its higher ideals. One man put it this way: "I should think that when God sees all the sin and evil in the world his heart would break." But the Church points to the cross, and says: "It does break."

Meditating on the death of our Lord should lead us to make a larger place in our hearts and lives for concern about all who suffer—and there are more of these than one can possibly know. This series of lessons from Luke points out that he seemed to realize this. Only Luke includes the parables of the "lost things"—the lost sheep, the lost coin and the lost son. God, for him, was a God who cares and a God who seeks.

SUNDAY SCHOOL LESSON

FOR FEBRUARY 27

### WALKING WITH THE LIVING CHRIST

Background Scripture: Luke 24:1-49: 1
John 1:7

Lesson Scripture: Luke 24:13-16, 27-35

We come now to the last of thirteen essons taken from the gospel of Luke. With next Sunday's lesson we shall begin a quarter of study on the general theme: 'The Church: Its Nature and Mission.'

This lesson is to deal with one of the accounts of the appearance of the risen thrist to some of his followers. We note itst that all such appearances recorded in he New Testament were to people who ad, in one way or another, been identified with Jesus' ministry; in short, to people who cared deeply about him and who had een greatly shocked by the events of Calary. In other words, it was to people who canted to see him that he appeared. As ome one has said, "with these people a nemory deepened into a Presence."

The story of this particular encounter in be found in the lesson Scripture cited pove, but it would be desirable for one to ad the entire 24th chapter. This account is been called "the most dramatic resurction narrative in the New Testament." It found only in Luke. He says it took ace on the third day, the same day as the esurrection; or, as Luke says, "that very y." One only of the two disciples inlived in the incident is identified. He is

Cleopas, sometines said to be the same person as "Clopas", the father of Simeon, who succeeded to the leadership of the Jerusalem church after the martyrdom of James. It is characteristic of Luke, who was deeply interested in history, to furnish names where these are available.

Although it was broad daylight, these two followers of Jesus were walking in the shadows. It was the gloom of depression. They were reviewing the events of the past two days. The Crucifixion had dashed their hopes to the ground. For them it seemed to be all over. They were going back home—back to Emmaus. Their leader had been killed, not by the Jewish people as a whole, but by the Romans, with the connivance of certain religious officials who saw Jesus as a threat to their religious establishment.

As they walked along they were suddenly approached by someone who appeared to be a stranger. It was Jesus, but Luke says "their eyes were kept from recognizing him." When Jesus asked them what they were talking about "they stood still, looking sad." Finally Cleopas spoke and said "Are you the only visitor to Jerusalem who does not know the things that have happened here in these days?" They then began to relate the events leading up to, and including, the Crucifixion. Note in verse 20 how their great disappointment

comes to the surface when they said: "We had hoped that he was the one to redeem Israel," showing by this remark that they had misunderstood Jesus' purpose. Look again at those three words: We had hoped. They form the epitaph of many an unfulfilled dream. These men, like most of their compatriots, believed the Messiah would cause to be reborn a kingdom like that of their greatest king, David, and the Roman power would be destroyed.

In view of the above, one can only ask how it was that the leaders of religion in the time of Jesus had forgotten the picture of the Messiah as the "Suffering Servant" of God, as portrayed in Isaiah 52 and 53? Perhaps they had not much liked to think of the Messiah in such terms of mistreatment and humiliation. In any case the idea of a Suffering Messiah seems to have been lost. But apparently Jesus believed it, and

thought of himself as fulfilling that role. The Disciples, like most of the people, believed in the Davidic type of Messiah. That is why Peter was so shocked to hear Jesus say he would have to go to Jerusalem and be killed.

To get back to the two disciples and their conversation with Jesus, they invited him to be their guest. While he was breaking bread with them they suddenly recognized him. Furthermore, they now saw that when he had shown them from scripture that the Messiah would indeed have to suffer, he was referring to his own death. They further saw that he had, through resurrection now "entered into his glory." Looking back upon this stupendous experience, is it any wonder that they said: "Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?"

## CAROLINA BRIEFS

The Finch Lectures, presented every year at High Point College, took the form of religious drama this year. On Feb. 7 the Fisherman's Players of Cape Cod presented two dramas: "The Damnation of Socrates Jones" by Richard D. Waters, and "The Jewish Wife" by Bertold Brecht. The Lectures are made possible through funds given to High Point College by the Charles F. Finch Foundation of Thomasville.

\* \* \* \*

Harry Golden, publisher, famous author and humorist, spoke at the Annual Meeting of Friends of the N.C. Wesleyan College Library on Feb. 1. He became widely known after his best-selling book "Only in America" was published in 1958, although he had published the "Carolina Israelite," a newspaper, since 1942. His most recent books are "The Israelis" published in 1971, and "The Golden Book of Jewish Humor," which will be published this month.

\* \* \* \*

Asbury Memorial UM Church, Asheville, will have a dedication service on Sunday, Feb. 27. Participating in the service will be Bishop Earl G. Hunt, Rev. Harold Groce, Asheville District superintendent, and former pastors.

\* \* \* \*

The First UM Church, High Point, was host on Jan. 22-23 to students from foreign countries who are studying at High Point, Bennett and Greensboro colleges and Duke Divinity School. Miss Lorena Kelly, a Methodist missionary to the Congo for 33 years, was guest speaker at the dinner on Saturday night and the morning worship service on Sunday.

\* \* \* \*

The Swansboro UM Church will cele-

brate Homecoming Sunday March 5. A dedication of memorial gifts in the church also will be held on this Sunday. Rev. David Moe of Rose Hill, a former pastor, will officiate at the dedication service. Other former pastors have been invited to attend.

Rev. Amos Taj, a staff member of the Greensboro Inner City Ministry, will be guest speaker on the Washington Circuit, Greenville District, Feb. 20-21.

\* \* \* \*

The Youth Choir from the Woodington-Webb Charge near Kinston, will present a program of gospel music on Feb. 27 at 7 p.m. in Wharton Trinity Church, Washington Circuit.

The Swansboro UM Church was the host for a very successful Christian Workers School in Nov. The average attendance was 148 for the three nights of the school, Resource teachers were Rev. William Howard of Pittsboro, Rev. Charles Smith of Greenville and Rev. Christian White of Greenville. Cooperating congregations were Swansboro, Queens Creek, Oak Grove, Midway and Bethlehem.

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### The Baguio Episcopal Area

### VII

By William R. Cannon

The islands of the Philippines are divided into two episcopal areas: the Manila and Baguio Areas. Since the old missionary arrangement gave to Methodism the northern half of the large island of Luzon, on which both Manila and Baguio City are located and where the largest population is, the Baguio Area, which begins just outside the city limits of greater Manila to the north, is the larger of the two areas so far as Methodist people are concerned. So far as geography and population in general go, the Manila area is larger. The potential is in the south. The actual is in the north.

I preached in Quezon City (suburb of Manila) at Good Samaritan on Sunday morning, November 28, and had dinner with the leaders of the church, and left at 1

p.m. for Baguio City.

Baguio City is situated in the mountains. This means that it is 15 to 20 degrees cooler than the cities in the lowlands. I looked forward to this change. But it was to last only a short time, for the Baguio Area is much more than Baguio City, and all the Methodists live in the plains. In fact, I saw only one church in the mountains. It was in Baguio City itself. It was so small it met in a quonset hut taken over from U.S. forces after the war. I could not understand why Baguio City would be the episcopal seat. Why would not the Bishop live in a city where there are more Methodists? On the map it does not appear to be the central point in the area. It is not easy to get to. The mountain roads are poorly paved, winding, and cars cannot make much time on them. We reached the mountains at nightfall and had to make our ascent in the dark. We passed some large copper mines which were operating around the clock. Then, we made a wrong turn and went past the Philippine Military Academy. We had to turn back and still had difficulty in finding the right road.

Once we were in the town, we were struck by its appearance. It is a resort place and is the summer capital of the Philippines. The Pines Hotel, so Bishop Ferrer says, is the best perhaps in the Philippines. I did not stay there, however. We have a missionary family in Baguio City. The Rev. Bryon Clark was originally missionary for that region. He is at present field secretary for the Philippines and has to spend most of his time in Manila. Yet he built a lovely home in Baguio City, and his family still lives there. He spends his week! ends-Thursday through Sunday-with them. They have five children, three at home: a small daughter in elementary school, a daughter in high school, and a sor who is a senior in high school. The other two are away, one married, I believe, in the U.S.A. and the other in the army. Every one calls Brother Clark "Barney" and he is admired and loved by the Filipinos. He was a soldier in McArthur's army of liberation After the war he became a preacher and came back to the Philippines as a mission ary. He has been here ever since. His home is located on John Wesley Street, In fact, i is the only home on it. I guess they gave him the privilege of naming the street.

At 8 a.m. we went to the Church Renewal conference at the camp where I preached the sermon opening the day. It was well attended. Laymen and preachers were there from all over the Philippines. It was really a Lay Witness Movement. Ben Johnson of Atlanta had provided its plan of organization and implementation. In fact, one of his colleagues had actually come to the Philippines to set up the Lay Witness Program. The people knew all about Ben Johnson, Candler School of Theology of Emory University, and Dr. G. Ross Freeman. I almost felt I was home

Bishop Cannon wrote these articles while on an official episcopal visitation to the Philippines for the Council of Bishops.

again. They received my sermon with great enthusiasm.

Two of Bishop Paul L. A. Granadosin's sons were present as well as his charming wife who sang a solo just before my sermon. She is a vocalist of rare accomplishments. The Granadosins have six sons, ages 18 down to about 2. When the first child was born, the father could not think of a name for him. He waited eight days in indecision. Finally the authorities said he had to be registered. The father planned to have a big family. This child was beginning of it. He, therefore, determined to name him "Genesis." When the second boy came a year later he named him "Exodus." Both Genesis and Exodus came up to speak to me after my sermon. Genesis is in college, for he is eighteen. He has just learned to drive a car, so he drove us to the Episcopal residence. He has been president of his conference Methodist Youth Fellowship and is now youth representative on the Program Council of the entire Central Conference of the Philippines.

At the Episcopal residence we met the other boys. The third is Leviticus. He is only 13 years old, but is bigger than both Genesis and Exodus and weighs more than either. He did not have on a shirt. His mother says he gets so hot and perspires so profusely that she has difficulty keeping a shirt on his back. The other brothers will not sleep with Leviticus, because he is so big and bulky, so he has to sleep with one of his cousins who lives with them. Each child must share a bed with some one, except Genesis, the eldest. Several cousins live with the family and either work in the home or go to school. The janitor is a relative of the Bishop, while the Bishop's male secretary is a nephew of his wife. The driver is a newphew of the Bishop, and the maids are relatives of Mrs. Granadosin. The Bishop's aged mother resides with them. and the baby boy, Edward, stays in the room with his grandmother. The Granadosins are a big, happy, and loving family. They all admire and are intensely loyal to one another and to the Bishop.

## Philippine Wesleyan College VIII

We left the Episcopal Residence at Baguio City about 10 a.m. Our method of transportation was a land rover—that is, a glorified jeep, with glass enclosure. This was the only vehicle which could take the roads we had to traverse. The law prevents road repair forty days before and after an election. The election is just over, so roads are in deplorable condition. The monsoon rains wash them out.

Our destination was Cabanatuan City, ocated in the lowlands southeast of Baguio City on some of the worst roads I have had o traverse since my journeys after Saint 'aul almost two decades ago. Twenty years ake their toll. A man in his fifties is not necessarily the explorer and adventurer he was in his thirties. Yet the old excitement ame back to me, and I can't tell that it

was any greater strain now than it was then. I seem to have kept physically in pretty good repair, so that I did not feel the wear and tear of the trip as I thought I might. I sat in the front seat with the driver, and the Bishop and Mrs. Granadosin sat in the rear. Tony, twenty-four years old, and the Bishop's nephew, has been trained by the Bishop himself. Bishop Granadosin earned his way through college and seminary driving for a missionary in Manila. He was turned down for a scholarship in his home church because the Minister and people thought he was a playboy. Consequently he had to make good his calling by educating himself. This he did as mechanic and driver. Since his own annual conference turned down his application for the ministry, he had to join the

Manila Annual Conference. Now he is the Bishop over the very preachers who turned him down. I think one of them may be in the Cabinet. The Bishop was too modest and charitable to say anything about the incident. I did have him stop to show me the little church where he had been voted down. His wife walked with me to make a picture of it and the parsonage next door.

We did not reach Cabanatuan City until 2 p.m., where the President of the Philippine Wesleyan College was awaiting dinner for us. She is the former dean of the nursing school of Philippine Christian College in Manila. She took Philippine Wesleyan when it was about to go under financially and when its faculty and student morale was at a low ebb, and she has brought it back to place of stability and growth. She is President Gloria D. Lacson-a woman of remarkable beauty and even more remarkable personal magnetism and charm. She is a human dyamo. Dean James T. Lancy of Candler School of Theology of Emory University had described her as "that fascinating lady," which description her friends are pleased to repeat. The staff and representative faculty and students were waiting for us in the open patio called Friendship Hall. They had gotten hungry and eaten, but they sat around while the Home Economics Department served us a sumptuous Filipino meal. Afterwards the students put on a beautiful and interesting program of Filipino music, songs and dances. The little children said welcome to me in native costume and language. One of the most fascinating dances was performed by a boy and girl in bare feet dancing in and out of fast moving poles.

The climax of the ceremony was a review of the R.O.T.C. unit in pouring rain. I reviewed the troops with a soldier following me holding an umbrella over my head. I received the military salute.

We then adjourned to the church for a district-wide meeting. The pastor is Marcelino M. Casuco, an Emory graduate and former student of mine. His wife was there with him also, a very beautiful woman. Both he and she were inquiring

about Dr. G. Ross Freeman, who had been so beneficial in caring for their needs and support on campus and who means so much to them. They were keenly disappointed to learn that he had left Emory but pleased when I told them that he is now a district superintendent. I preached at the church and baptized the two Casuco children.

After the service of worship we saw performed another program by the townspeople. The highlight of it was the rice dance depicting the planing and harvesting of rice. The chorus consisted of a choir of middle-aged ladies dressed in gorgeous blue evening gowns made of the finest silk. I had to speak at all the programs as well as preach the sermon. I gave four speeches that day.

At seven-thirty p.m. we went to another home for dinner. I thought it would be a small party. To my amazement the same old crowd was back again. The food had to be served on the patio and lawn and the mosquitos were out to enjoy us as we enjoyed the food. The missionary to whose house we went for the feast was a former student. His wife's parents live in Virginia. Consequently the two children were attracted to me. Their parents said that I reminded them of their grandfather. That thought was not too comfortable to me, but I was pleased to make the children happy.

At 8:30 a.m. President Lacson took us on a detailed tour of the college. The tour lasted until 10:30. We saw all that is and the plans of all that is proposed to be. They need now a new chapel which will cost \$10,000. At home such a building as they propose would cost \$100,000. I was fascinated by all I saw and captivated by the stupendous plans for the future. President Lacson is one of the best educators in the Philippines and is a genius at raising money.

Continued Next Issue

#### Candidates

(Continued from page 11)

The practice in the courts of "preferential" treatment, of reducing the charges, and of handing out extremely lenient sentences was deplored.

In further discussion, the group called for more adequate facilities for the treatment of drug addicts in North Carolina. Touching upon another subject, abortion, the committeemen indicated a desire to study more closely the implications of possible changes in present laws. They added "We don't want North Carolina to become another New York—another abortion mill"

The three-hour session of the group took place at the Cannon Memorial YMCA.

Threat to Schools (Continued from page 7)

cease to be. It will continue. But all of us will be the loser if education comes to be classified thus: private schools for the affluent; public schools for those who cannot afford anything else. We are now moving toward that state of affairs.

There is no question but that the fed-

eral courts can, if they choose, place on the back of public education an even heavier responsibility in the fight for total integration. We hope, however, that responsible officials will not make this burden so heavy that it will break the back of this essential system or leave it badly crippled. We hope also, that our North Carolina citizenry will not act with petulant shortsightedness. For parents of school-aged children particularly, these are most trying times; and also for teachers and school administrators.

It behooves all of us to keep values in proper perspective. We have a good public school system. It needs to be strengthened and improved. It needs all of the friends and supporters it can get. But in the last analysis, we need it much more than it needs us.



#### Me? A Sinner?

(Continued from back page)

We too would like the fact that we are sinners stricken from the record, and it can be. "But if we confess our sins to God, we can trust him, for he does what is right—he will forgive us our sins and make us clean from all our wrongdoing." (I John 1:9)

Maybe we don't break the Ten Commandments often, but we have our every day, comfortable sins.

"God, I am contempuous of my brother. (The poor are just shiftless. I'm against poverty, I work. Those long haired college students—what do they know about anything? Let them try to meet a payroll. Those peaceniks—ship them all to Vietnam.)

"God, I indulge my appetites too much. (I smoke too much, I eat too much, I spend too much on luxuries. I am too dependent on material possessions. My car is advertised as 'Something to believe in.')

"God, my temper is on too short a fuse. (Sometimes I yell at those I love, and am impatient with my co-workers.)

"Me? A sinner?

"Yes, Lord, but by Easter I hope to have died more completely to sin so that I might live more completely for you."

And that's what Lent is all about.



Lent begins this year on February 16, which is Ash Wednesday.

Until recent years, like many Methodists, I thought of "lent" only as the past tense of "lend." As a religious observance, it had no significance.

Yet Lent can be used as a period of spiritual preparation for the most joyous of our

Christian holy days, Easter.

Beginning on Ash Wednesday, it continues for 40 weekdays, ending with Easter. Whyy forty days? The most commonly given explanation is that this was the length of Jesus's temptation in the desert.

Dr. Eugene R. Fairweather says, "Lent is a way of growing into Easter. A way of

making the truth of Easter part of our lives."

In the early church it was a time of fasting and penitence. Some churches today still follow this tradition.

The word "fasting" turns most Protestants off, so let's substitute "self-denial." Anyone with Catholic or Episcopalian friends hears the often-repeated question at this time of year, "What are you giving up for Lent?"

But often our self-denial is like the little boy who offers to give up carrots for Lent. He

doesn't like them anyway.

"I'll give up watching football games on TV. The season's over anyway."

Or, "I'm giving up desserts for Lent. My new dress is too tight."

How about giving up your favorite TV program Feb. 16 through April 1? Read the Bible or devotional book during that hour. Or if you already have an allotted time for inspirational reading, visit a sick neighbor or call a lonesome older person just for a friendly talk. Who knows? You might never turn on "Gunsmoke" again.

There are many other areas of self-denial, but to most busy people the giving up of

leisure time is a real sacrifice.

This season before Easter should be a time also for penitence. The word "repent" causes us to be uneasy. For to repent, we have to admit we have sinned. Our reaction is -- Me? A sinner?

We can sympathize with the newly converted businessman who had more knowledge of parliamentary procedure than of the Scriptures. He had joined the church six months before, been elected president of his Sunday School class and was feeling quite self-righteous. The teacher read the Scripture for the morning's lesson.

"If we say that we have no sin, we deceive ourselves and there is no truth in us."

The new Christian interrupted,

"Pardon me, but where in the Bible does it say that?"

"First John, first chapter, eighth verse," was the teacher's reply.

"Well," was the rejoinder, "I move it be stricken from the record."

(Continued on page 31)



Business heart of Atlanta is its "Five Points" area in the center of downtown, about a mile from the Civic Center where General Conference business sessions will be held.

Business Sessions of the 1972 United Methodist General Conference will be held in the Atlanta Civic Center Exhibit Hall, shown on the left in the photo below. In the center of the photo is the auditorium in the Civic Center complex where the Georgia Night and the World Methodist Night programs will be held. The Civic Center is located at 395 Piedmont Ave., N.E., about a mile from the heart of downtown Atlanta. Across the street from the complex is the United Methodist center for the state housing Georgia Area and Southeastern Jurisdiction offices.



Conference Program
Supplement

NORTH CAROLINA

## christian aovocate

Vol. 117 Greensboro, N. C. February 24, 1972 No. 4

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## Calendar of Coming Events

#### NORTH CAROLINA CONFERENCE

		NORTH CAROLINA CONFERENCE
Feb.	25	Committee on Christian Educators and Music Ministry, Methodist Bldg., 10 a.m.
Feb.	29	Regional Commission on Christian Higher Education and Campus ministry,
Mar.	1	Executive Comm., Board of Education, Methodist Bldg., 10 a.m.
Mar.	1-15	Mental Health Seminars
Mar.	2	Commission on Archives and History, Methodist Bldg., 10:30 a.m.
Mar.	2	District Directors of Communications, Methodist Bldg., 2 p.m.
Mar.	5-7	Belhaven Subdistrict Christian Workers' School
Mar.	6	Commission on Enlistment for Church Occupations, Methodist Bldg., 10 a.m.
Mar.	6	Joint Mtg Committee on Church Architecture, NC and WNC Conferences,
3.6	,	Duke University, Durham, 10 a.m.
Mar.	6	Bishops' Advisory Committee, The Durham Office, 2:30 p.m.
Mar.	6	Board of College Visitors, N.C. Wesleyan College, 10 a.m.
Mar.	7	Board of College Visitors, Methodist College, 10 a.m.
Mar. Mar.	8	Board of Education, Methodist Building, 10 a.m.
Mar.	9	Board of College Visitors, Louisburg College, 10 a.m.
Mar.	11	Board of Evangelism, Methodist Bldg., 10 a.m. Board of Laity, Methodist Bldg., 10 a.m.
Mar.	11-17	Youth United Nations-Washington Tour
Mar.	18	Program Council Comm. on Coordination, Methodist Bldg., 9:30 a.m.
Mar.	18	Bishop's Meeting with Confirmation Classes, Edenton Street, Raleigh, 10 a.m.
Mar.	24	Conference Program Council, Methodist Bldg., 10 a.m.
Mar.	24-25	UM Testing and Guidance Clinic, N.C. Wesleyan College
Mar.	25	Bishop's Meeting with Confirmation Classes, Farmville Church, 10 a.m.
		WESTERN NORTH CAROLINA CONFERENCE
Feb.	26	WSCS and WSG Leadership Development Day, First Church, Charlotte
Feb.	27-28	Bishop's Dialogue Session, Lambuth Inn, Lake Junaluska
Mar.	1	Bishop's Dialogue Session, First Church, Salisbury, 12 noon
Mar.	2	Board of Ministry, Lay Pastor Interviews, Ardmore Church, Winston-Salem
Mar.	2	Bishop's Dialogue Session, Maple Springs Church, Winston-Salem, 12 noon
Mar.		Learning Center, Central Church, Monroe
Mar.	6	Joint Mtg., Committee on Church Architecture, Duke University, 10 a.m.
Mar.		Worship Workshop, First Church, Hickory
Mar.		Commission on Enlistment for Church Occupations
Mar.		Board of Ministry Executive Comm., Continuing Education Comm., Broad St. Church
Mar.	10-11	UM Testing and Guidance Clinic, Greensboro College
Mar.	12-16	Stanley Co. Christian Workers' School, Albemarle
Mar.	13-14 13-14	Seminar in Mental Retardation, High Point  N.C. Council of Churches Seminar on Church and Community, N.C. State University
	15-14	Seminar in Mental Retardation, Winston-Salem
Mar.		Mission to Ministers, Wesley Memorial, High Point
Mar.		Cabinet Meeting, High Point
Mar.	24-26	SEJ Society-Guild Meeting, Charleston, S.C.
-		
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### Site Of General Conference

By Gene Carroll Information Director Georgia UM Communications

ATLANTA, Ga.—The 1972 General Conference of the United Methodist Church will be held in this most unique city, a city with something for everyone.

It is modern and progressive, yet full of history; a regional city in the process of becoming an international city; an American city with European flavor; a gateway city, a crossroads.

Atlanta today is the combination of its past and present lives, cloaked for all its sound and motion in surroundings of studied tolerance and natural goodwill, of mild winters and springs of dogwood snows, of memories and dreams.

Battles that raged around Atlanta in the summer of 1864 and its virtual destruction that November, made it Southern in its memories and outlook far more than any cultural tradition could have done to this frontier town turned commercial. Despite its Deep South tradition, Atlanta has always been more cosmopolitan than sectional. Today, Atlanta is reliving its life as a phoenix as it did originally after the Civil War.

Barely into its second century, Atlanta has always exerted an out-of-proportion influence on the rest of America. Much of this has been literary, historical and political. Today, the thing is economics.

Atlanta is the marketing, financial, transportation and distribution capital of the Southeast; its business inpact and prestige spreads even beyond the region. Born with a Southern drawl, Atlanta has fast-talked its way into becoming one of the nation's great economic centers.

In the same decade that Atlanta has been winning fanfare as a regional capital, it has quietly been evolving into an international city as well. Atlanta has been neither a port of passenger entry nor home of large communities of first-generation Americans. But judged by a third criterion—the city's involvement in international trade and finance—Atlanta has made surprising strides.

In the past decade Atlanta has rebuilt itself at an exceedingly fast pace to become an ultra-modern city. Great thrusts of concrete, convolutions of flame and tubing, steel bands pressed into elliptical contours and rhythmic figures in bronze have transformed Atlanta in the last decade into an outdoor museum of three-dimensional art.

Italian sculpturer Francesco Somaini was commissioned by the First National Bank to shape Atlanta's talisman, the fabled phoenix (the bird that rose from its ashes) which symbolizes the city's renascence from General William Tecumseh Sherman's torch.

With its pavilion, paintings and stairs leading to an outdoor restaurant, nothing has given the downtown city more cosmopolitan acclaim than the courtyard of the twin towers of architect-developer John Portman's Peachtree Center.

Peachtree Center is a real showcase. Plans call for 45 acres where you can walk without even getting on street level. Gardens, galleries, restaurants, museums, theaters and buildings in which to live and work will be located here.

The Merchandise Mart (second in size only to Chicago's) and new office buildings have sprung up on both sides of Peachtree Street and are connected by aerial walkways. This new development is viewed as setting a master plan for the downtown city of tomorrow.

The assertiveness of Atlanta's new downtown architecture is declared by its bold, glazed towers, soaring space of the Regency Hyatt House lobby and its spaceage Polaris Restaurant atop Peachtree Center, and the strong adornment of skyscraping constructions. Every new building of consequence now provides its own small spot of refreshment—landscaped green intervals with water fountains and in many of them conversation pieces of sculpture.

Fully abreast of its daring modernization of highways, business establishments, sports spectaculars, restaurants, hotels and office buildings has been Atlanta's drive for the latest cultural facilities.

The Atlanta Memorial Arts Center, set off oddly in an old residential area, embraces almost the whole spectrum of the arts—symphonies, art exhibits, operas, ballets, schools of the arts and drama. Opened in 1968, it was built in honor of 121 Atlanta art patrons killed in a 1962 Paris, France, plane crash.

Activities and business sessions of the General Conference will be conducted at the Atlanta Civic Center. Erected in the past few years, the Civic Center is comprised of an auditorium with a capacity of 4,600 seats and an exhibit hall which holds 10,000.

Visitors to the city won't want to miss Georgia's State Capitol Building, with its dome decorated with Georgia-mined gold. Nearby is the State Archives Building constructed of Georgia marble.

Savor and nostalgia are cleverly merchandized in the shadowy old subterranean quarter called Underground Atlanta, which is being excavated and restored almost as painstakingly as an archeological dig.

Underground Atlanta is like an advenure into some secret city from another ra. And that's exactly what it is. It is a sity that became a secret when it was hidlen by a vast viaduct system nearly half a entury ago. It encompasses most of the physical remains of Atlanta's history. Here, Zero Milepost marks the spot of Atlanta's 837 birth as the Southeastern terminus of the Western and Atlantic Railroad. Here, he old Atlanta was destroyed in 1864—ou can still see the original fireline. And 1865 a new Atlanta was reborn—rebuilt rom the rubble of its burning.

At Underground you experience Atlanta as she was in the 80's and 90's—gaslit, roaring and gay. Every shop, every saloon, every bistro is one-of-a-kind. There are banjo singalongs and progressive jazz, oysters on the half-shell, historical displays and much, much more. Thousands thread each week through Underground, drawn by the restored and refurbished glow of the Victorian Era, evidenced in more than 40 quaint shops, sidewalk cafes, gourmet restaurants, bars, clothing shops and museums, named as fancifully as their century-ago counterparts.

Stone Mountain, 16 miles east of Atlanta, is the largest solid mass of exposed granite on earth. This ancient rock covering 583 acres is the medium for the world's biggest sculptured art work. Colossal figures of Confederate heroes Jefferson Davis, Robert E. Lee and Stonewall Jackson stand high on the steep north face of Stone Mountain. The 3,200-acre park that surrounds Stone Mountain offers museums, restored Ante-bellum houses, lively rides and attractions and the finest in outdoor recreation.

Grant Park Zoo houses the Cyclorama, a three-dimensional panorama of the Civil War battles in and around Atlanta in 1864. It is a circular mural painting 50 feet high, 400 feet in circumference, weighing 18,000 pounds. Sound effects and narration make the battle come to life.

Atlanta's new Municipal Stadium, which holds 57,000, is home for major league football, baseball and soccer teams. Baseball season will be underway during the General Conference.

Spring in Atlanta is a wonderland of color with thousands of azaleas, dogwoods, magnolias and honeysuckles. Weather is usually delightful with warm, sunny days and cool evenings.



## SOME COMMENTS ON AN IMPORTANT MEETING

Two high officials from the National Council of Churches (NCC) and the World Council of Churches (WCC) met with Western N. C. Conference leaders in a dinner meeting at Charlotte's First UM Church on Feb. 11. Sponsored by the conference's Program Council, the purpose of the gathering was to clear up misunderstandings and apprehensions about the two ecumenical bodies.

The two officials who had been invited to appear before the group were Dr. Cynthia Wedel, president of the NCC, and Dr. Eugene Smith, executive secretary of the New York office of the WCC and former general secretary of the UM Church's Board of Missions. Both of them made superb interpretations of the significance of their respective organizations. Each was introduced with deserved recognition of his or her long list of achievements and honors.

Both possess earned doctors degrees. Both have gained wide experience in church administration and in the art of communicating with groups of people. Both possess a large degree of silvertongued charm and wit. Both are obviously dedicated disciples of Christ, with a high sense of purpose and deep convictions.

Their audience at this particular meeting was basically friendly, and they were soon informed of this fact by the applause and other signals of approval which accompanied their opening statements. This, we thought, was certainly as it should be. For the United Methodist Church has consistently and rather overwhelmingly given its support to the NCC and the WCC for many years.

This is not to say, however, that there are not many United Methodists who take exception to some of the policy statements and some of the activities of these two organizations. In the question and answer period at the Charlotte meeting some of these misgivings came to the surface. However, as Dr. Wedel pointed out the areas about which the NCC gets roundly criticized represents only an extremely small part of its total program. The overwhelming segment of its work has to do with traditional type programs in missions, evangelism and education over which there is no criticism. The same may be said about the WCC. The vastly greater part of its work goes unheralded and uncriticized.

Why then, do these organizations stay so much in the center of controversy? Why are they constantly under attack? Why are some people so concerned that they feel that the UM Church should pull out of the NCC and the WCC lock stock and barrel? The answer to this lies in part in the fact that the 3 or 5 percent of controversial matter gets just about 100 percent of the publicity. Thus, the WCC with an annual budge of well over a million dollars last year gave \$7,500 to Malcolm X University. I also gave \$200,000 to nationalist group in Africa. Nobody hears about how the rest of the money was spent. Everybody judges the WCC on the basis of these fundings.

Now, in our opinion, the relative smallness of any appropriation does not necessarily justify that appropriation. Not at all. But in evaluating the worth of an organization, that organization should not be judged solely on the basi of a small part of its program and funding, while the overwhelming portion of its budget and its services are completely ignored.

The general public, however, is er

couraged to do this very thing. The mass news media have helped to bring this about-a circumstance for which we should not blame the media, however. Dr. Wedel identified the monkey on our back very aptly in the following statement at the Charlotte meeting. She said:"We will have a meeting like this one in Charlotte", referring to the General Board meeting of the NCC, "and we will spend 40 or 50 hours. I would say that 35 or 40 hours of the time will be taken up with the traditional concerns of the church. We will probably 'also deal with one or two issues that will be in the field of social or political concerns.

"Unless the Charlotte papers are very different from the others we will see very little in the press except on the social action matters. I am not scolding the press. Their business is to report news and our business and the business of church people is to find out through our own channels what is going on. We can expect the newspapers to give us a good story about the newsworthy things; we cannot expect them to report the day by day on-going major work of your church or my church or the National Council of Churches.

"This is one reason why there is so much feeling on the part of so many church people. 'Why do you not do something besides make political pronouncements', they say. But we do. We spend 99% of our time doing other things. But if you do not read your own church papers, and if you do not go to church very often and hear church people talk about these things, and you do not go to your church conferences where these things are discussed and you depend solely on your newspapers for your stories of what is happening, you are going to get a slightly biased picture. As I said, this is not the newspapers' fault. It is our fault that we do not communicate better."

Coming back to the Charlotte meetng at First UM Church, we have asserted that the opening statements of both Dr. Wedel and Dr. Smith were beautifully done. We must now express our opinion that the question and answer period did not turn out so well. The questions that were asked were of unequal value. In an open meeting, this is quite understandable. But the answers or responses also left much to be desired. Some answers were a bit vague or at least slightly off the point. Some were too lengthy, as extraneous matter was pulled into the response. In at least two or three cases, no direct answer to the question was given. It is not that good and plausable replies are not available. But at this particular time and place the answers were sometimes not offered in the concise straightforward fashion that the questioners had a right to expect.

To our notion, this was unfortunate, especially since some of these questions came from laymen for whom the asking of pointblank questions and getting equally pointblank answers is important.

One question asked, for instance, had to do with how the member-delegates to the NCC are selected. In reply, it was indicated that each denomination had its own system. It was stated that the UM Church had a very good method, but what it was was never explained. The questioner obviously wanted to know how the UM members of the NCC were selected. He got no definitive answer.

In another instance the question asked was "What constitutes a quorum in the General Board and what vote is necessary to take a policy position on some of the departments' recommendations?" The reply was as follows: "The question of quorum is watched as carefully as it was in the General Conference of the UM Church, when we adjourned last time (in St. Louis) when there was not a quorum present." The questioner then asked further, "Is the quorum a majority or less than a majority?" Answer: "Since I don't know, I had better

(Continued on page 31)

### Study Commission

### Releases Structure Plan

A plan for restructuring United Methodist general boards and agencies was mailed to General Conference delegates in mid-January for study. The plan, drawn up by the denomination's Structure Study Commission, has been four years in the making. The Commission was created by the 1968 General Conference to study the board and agency structure of the church and to bring its recommendations to the 1972 General Conference. The Rev. Dr. Dow Kirkpatrick of Evanston, Ill., is chairman of the group.

Included in the plan is a Council on Ministries, a series of three or four "support service" agencies, and program units in Church and Society, Discipleship, Higher Education and Ministry, and Global Ministries.

The program units are drawn as follows: Board of Church and Society-present functions of the Board of Christian Social Concerns:

Board of Discipleship—present functions of Board of Evangelism, Commission on Worship, divisions of Lay Life and Work and Stewardship Education of Board of Laity, divisions of Curriculum Resources and Local Church of Board of Education, and United Methodist Council on Youth Ministries:

Board of Higher Education and Ministry—present functions of the Division of Higher Education of Board of Education, Commission on Chaplains and Related Ministries, Joint Committee on Missionary Personnel, Committee on Deaconess Work and Home Missionaries, Interboard Committee on Enlistment for Church Occupations, and groups relating to church musicians, religious educators and church business administrators.

Board of Global Ministries—present functions of World, National and Women's divisions and the Joint Committee on Education and Cultivation of the Board of Missions, Commission on Ecumenical Affairs, Board of Health and Welfare Ministries, and United Methodist Committee on Overseas Relief.

The focus of the proposed Board of Global Ministries would be the church's ministry in the whole world, the Board of Discipleship would center on the annual conferences and local congregations, the Board of Higher Education and Ministry would emphasize the person in mission, and the Board of Church and Society would focus on human and social issues.

It is proposed that the commissions on Religion and Race and on Archives and History be continued as commissions.

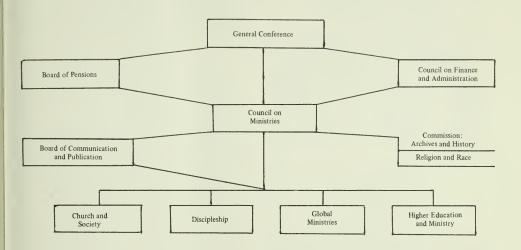
The newly proposed agencies for administration are the Council on Ministries and the Council on Finance and Administration. The support service agencies are the Board of Communication and Publication and the Board of Pensions.

The Methodist Publishing House, the Commission on Public Relations and Methodist Information, the Division of Television, Radio and Film Communication of the Program Council, and The Interpreter are grouped under the Board of Communication and Publication.

Membership of the program boards would be composed of three categories of members—basic, at-large, and episcopal.

Basic membership would be nominated by annual conferences and elected by jurisdictional conferences with ten from each jurisdiction being named for each board. Not more than four from each jurisdiction would be clergymen.

At least ten, and not more than 20, atlarge members would be elected by the boards themselves "in order to perfect the representation of ethnic minorities, youth, young adults and women and to bring into the board special knowledge or background."



This chart is not designed to reflect the entire organization nor all of the systems relationship. It is designed for the purpose of visualizing accountability relationships between sessions of the General Conference.

Episcopal members would be nominated by the Council of Bishops and number not fewer than five nor more than ten on any one board. Election of bishops to the boards would be by the General Conference.

Each division of a board could elect atlarge members in numbers not to exceed 50 per cent of the board membership. Atlarge members of a division would not be regarded as members of the board.

A General Secretary for each board would be elected annually by the Council on Ministries. Each board would elect an Associate General Secretary for each of its divisions.

No General Secretary or Associate General Secretary could hold the same position for more than eight years under present proposals, and they could not be elected as members of the Council on Ministries.

The Council on Ministries (COM) would have power between sessions of the General Conference to "establish policies and adopt regulations pursuant thereto, consistent with actions of the General Conference, governing the missional functions and programs of the general boards and agencies" of the denomination.

The COM could not change Book of Discipline provisions establishing general boards, but could make changes in the internal structure of a board subject to ratification by the next General Conference.

Basic membership of the Council on Ministries would be elected by the annual conferences on the basis of numerical membership with each conference represented by at least one member. This basic membership would be programmed in such a way as to include one-third lay men, one-third lay women, and one-third clergy.

At-large members would be elected by the COM and include five youth, five young adults, and 25 representatives of ethnic minorities.

Active bishops and members of the Council of Secretaries would be members of the COM with voice but not vote.

# METHODIST NEWS ROUNDUP

Keep Rhodesia Sanctions, Church Leaders Ask

NEW YORK (UMI)—A statement by six church leaders, including Bishop Paul Hardin, Jr., Columbia, S.C., president of the United Methodist Council of Bishop, says that the U.S. should not relax economic sanctions against Rhodesia until "a settlement is reached which is truly supported by the majority of all the Rhodesian people."

Advocating rights of the black African majority, the statement came in the wake of a January 26 announcement by the Treasury Department that it had licensed the importing of chromium and other "strategic and critical" materials (such as nickel and copper), despite a United Nations boycott of Rhodesian products. The UN had voted the sanctions because of policies of the white minority government of Prime Minister Ian Smith and its 1965 rebellion against Britain.

Restructure for NCC Nearing Vote

NEW YORK (UMI)—After two years of work, a plan for revising the constitution and make-up of the National Council of Churches has been completed.

To become effective, the proposal must be approved by two-thirds vote of the General Assembly opening December 3 in Dallas, Texas, and by a majority of each denomination's delegates, voting separately. Among other things, the plan calls for a strong, centralized Governing Board which would make legislative decisions and control budget and program, and disbanding the triennial General Assembly, present chief policy arm of the NCC.

In another NCC development, a joint-committee of the council and the Roman Catholic Church issued a report February 9 that strongly favors entrance of the Catholic Church into the council. No specific recommendation is made, but the report

concludes that Catholic membership would bring several advantages, and that there are no obstacles that would prevent the move.

Bangladesh Relief Agency Set Up

NEW YORK (UMI)—Aid from the world's churches for the people of Bangladesh is flowing in—some of it via a church airlift, and a Bangladesh Ecumenical Relief and Rehabilitation Service (BERRS) has been organized through the World Council of Churches, according to information received by the United Methodist Committee for Overseas Relief (UMCOR).

It is through BERRS that funds received in the churchwide Bishops Appeal for Bangladesh (East Pakistani) people is expected to be channeled, said the Rev. J. Harry Haines, UMCOR executive secretary. For the some 6,000,000 still in refugee camps in India, about 4,000,000 have started home, United Methodist funds will still be sent through CASA (ecumenical relief agency in India) and India UMCOR, he added.

#### Indian Needs Discussed

DALLAS, TEXAS (UMI)—The United Methodist Indian Advisory Committee considered problems of Indian churches in the Pacific northwest, decided to investigate United Methodist Indian work in other parts of the country, and made grants for Indian projects in education, day-care and law at a meeting here January 28-30.

After hearing a task force of the committee report that Indian churches in the northwest are not reaching a significant number of Indian people they were established to serve, the committee recommended further study by an all-Indian committee from the region. The group also will be asked to determine how more service can be provided to Indians.

Renewal Caucus Focuses on Ministry

NAPERVILLE, Ill. (UMI)—Issues related to the ministry are to receive priority from the Steering Committee of the unofficial United Methodist for Church Renewal during the 1972 General Conference, it was announced after a January 28-29 meeting of the committee here.

Among the issues to receive attention is provision for pastor-workers as part of the United Methodist ministry, an adequate basic salary plan, optional election of district supperintendents by annual conferences so desiring, and the same voting privileges for lay pastors as associate annual conference members now have. Other concerns include greater voice in the General Conference for minority caucuses, the war in Southeast Asia, and United Methodist investment policies.

A consensus of the Steering Committee was in support of the plan for restructuring the denomination's general agencies, according to the Rev. P. Boyd Mather, Sibley, Iowa, acting information officer, but several specific modifications were suggested.

#### Grants Made by Duke Endowment

Hospitals and child care institutions in North Carolina and South Carolina received \$1,952,999 in appropriations from The Duke Endowment last week.

Checks were sent to 190 hospitals this year, with 131 in North Carolina receiving \$911,392. Forty-one child care institutions are sharing appropriations of \$574,768, with 25 North Carolina institutions receiving \$405,584. The Children's Home in Winston-Salem received an appropriation of \$25,563, and the Methodist Home for Children in Raleigh, \$22,719.

The Duke Endowment was established in 1924 by James Buchanan Duke. Its philanthropy is in four major areas—education, health, child care, and religion.



disaster victims
refugees
civilian war casualties

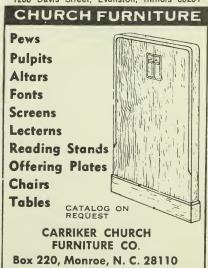
# ONE GREAT HOUR OF SHARING

March 12, 1972

This offering supports the work of the United Methodist Committee for Overseas Relief.

For more information write:

Division of Interpretation
Program Council of the United Methodist Church
1200 Davis Street, Evanston, Illinois 60201



MEMBER CHURCH FURNITURE
MANUFACTURERS ASSOCIATION

# CAROLINA CONFERENCE

Vol. 4

February 24, 1972

# **Cluster Groups of Churches** An Approach to Effective **Leadership Development**

Leadership is the most important human factor in the effective ministry of the church. The development of leadership, therefore, is one of the church's most important responsibilities. Skill training, motivation, and commitment are all important elements in an effective program of leadership development. If the local church is to be effective, it must be concerned about developing effective leaders for carrying out its ministries. The Council on Ministries should give attention to setting up an on-going, long-range plan for doing this. To fail to do so is to continue to drift in the shallows of mediocrity and stagnation.

While the local church is the primary setting for leadership development, many churches can profit by pooling their efforts and resources to provide leadership training opportunities in areas of common concern and need. Churches in the same geographic area or of similar size or with similar needs may strengthen each other by forming a "Cluster Group" to provide training enterprises which they can best do together.

A "Cluster Group" of churches is two or more churches that decide to work together to strengthen their common ministry through joint planning, programming, training, etc. A Cluster Group can make possible better trained leaders; more effect-

ive ministries for children, youth and adults; a more effective community outreach; joint evangelistic efforts; joint church-wide studies; joint support of a missionary; joint every-member canvass, etc.

A "Cluster Group" can plan leadership development enterprises in any area of need, following a variety of patterns and schedules. These might include Christian workers' schools, laboratory schools, teacher improvement workshops, curriculum workshops, Council on Ministries workshops, etc.

POSSIBLE PLAN FOR FORMING CLUSTER GROUP OF CHURCHES It is recommended that a "Cluster Group Steering Committee", consisting of the pastor, two key laymen, and one youth from each church that might be involved, be invited to attend a meeting to explore the possibility of forming a Cluster Group of Churches to plan a cooperative leadership training enterprise and to consider other ways of working together to strengthen their local churches.

Any pastor with the consent of the district superintendent could take the initiative in calling such a meeting. The district

superintendent may ask a member of the District Program Council to attend. This writer as Associate Director-Nurture and Training, Conference Program Council, is available to assist in this planning session.

A number of Cluster Group training enterprises have been held during this conference year; others are planned for this spring. We can still plan others for spring or summer and now is the time to plan for the 1972-1973 Conference Year.

C. P. Morris Associate Director-Nurture and Training

# Summer Camp Registration Report

by R. Keith Glover, Coordinator of Camping Ministry

Camper Registrations are coming in! Summer Opportunities materials were mailed February 15. Some periods will fill up within a very few days. These materials should therefore be distributed as quickly as possible.

At Camp Rockfish only a few more periods are available for groups that want to come to camp with their own counselors. Because of increasing interest the entire summer at Rockfish is devoted to this program this year. The camp provides a program director, food services and waterfront staff.

Families with tents or trailers will be interested in knowing that the new Family Camp Area at Kerr Lake will be opened this spring. Canoes and sailboats will be available again this year under the supervision of the resident camp manager.

At Chestnut Ridge note especially the week for mentally retarded adults, which is new this year. Persons interested in this program may secure registration information from the Conference Coordinator of Camping Ministry.

The two-week and four-week groups at Don-Lee are beginning to fill up. Boys and girls in grades 7, 8, 9, and 10 who are interested in these long-term camps should register soon!

### Attention



N. C. Conference Board of Evangelism Two important meetings in March are:

-Full Board meeting, March 9, 10:00 A.M.,

The Methodist Building

-Consultation on Evangelism, March 14-15

The Divinity School, Duke University In cooperation with the Western N.C. Conference Board of Evangelism.

# Adult Ministry

JOHN MEARES



EVANGELISM IN ADULT GROUPS

The Adult Church School groups as an evangelistic arm of the church should not be overlooked in the church's program of evangelism. Dr. M. Leo Rippy, Sr., former Director of Adult Education, for the Methodist Church, stated on many occasions, "The adult church group that is not evangelistic has no reason to exist".

This season of Lent would be a good time to involve adult groups in a meaningful program of evangelism. The chairman of the Work Area of Evangelism, working with the Adult Coordinator would be the persons in the local church to coordinate the efforts of the adult groups.

In most communities there are more unchurched adults than children or youth. Prospect list should be developed and individuals assigned to visit. Reporting procedures should be designed and carefully followed. Persons should not only be evangelized for membership in groups but for church membership. Many adults now in groups are not church members, these should be identified and invited to full membership in the church. The group life and the teaching in the group should be such that non-church members will expect to be asked about full commitment.

## PREPARATION FOR CHURCH MEMBERSHIP

More and more churches are beginning to set up classes in which persons who make decisions for Christ and indicate their desire to join the church may be trained in churchmanship. New members from other congregations (including Methodist) should be given an introduction to their new church, its program, its structure, its faith, and how it relates to the community. An understanding of the basic teachings of the church, and its nature and mission, will help new members to enter into the activities of their new church home with meaning and purpose.

The "Jesus Movements" and the upwelling of Christianity should have meaning for adults as well as the youth of our land.

#### 



#### REUNION

Three 1952 Duke Divinity School graduates now serving as missionaries in Brazil get together at a missionary meeting in December. From left to right, are Cyrus Dawsy, Jr., William Garrison, and George Megill. All three have served pastorates in the N.C. Conference.

# UNITED METHODIST YOUTH Study-Travel Seminar

Inne 28-August 6, 1972 (approx.)

For 15 youth who will enter the senior year in high school, fall 1972

#### Purpose:

- to be involved with Indian youth and adults in order to learn about the present political, social, economic, and religious life.
- to try to understand the needs of persons in uprooted Indian communities.
- to get acquainted with the church and mission in action—denominational and ecumenical.
- to gain some skills in evaluating and interpreting Christian mission in India to other U. S. youth during the following year.

Cost-\$1100. (approx.)

For information and application form, write to:
Interboard Committee on Missionary Education (Youth Work)
P. O. Box 871
Nashville, Tennessee 87202

Or Ernest Porter Room 213, The Methodist Building 1307 Glenwood Avenue Raleigh, N.C. 27605

**INDIA 1972** 

# TEN DOLLAR CLUB, PHASE II

Church Extension

in

# 3 DIMENSIONS

New



Congregations;

# Special Needs



# Mission Churches



The Ten Dollar Club-Phase II is an opportunity for any person to invest in the work of building and/or rebuilding United Methodist Churches by a "\$10 share" no more than three times a year for a total of \$30.

In order to accomplish this "Three-Dimensional" church extension effort suggested goals for each district and in turn each charge of the North Carolina Conference have been established.

The District Goals are:	
Burlington	335
Durham	410
Elizabeth City	196
Fayetteville	380
Goldsboro	287
Greenville	282
New Bern	274
Raleigh	538
Rocky Mount	321
Sanford	337
Wilmington	242

### San Jose And Lingayen

IX

by William R. Cannon

The Bishop was quite anxious to leave Philippine Wesleyan College. He had a wedding to perform at San Jose. But President Lacson was adamant. He had kept her waiting yesterday. She was determined that we finish everything, no matter how long it took. I was neutral. It meant nothing to me either way. I was there to do whatever I was told to do.

Though we were late to the wedding, we still got there ahead of the bride and groom, who were later still. They were an aged pair, celebrating their fiftieth anniversary of life together. It was their golden wedding day. The little church was beautifully decorated. The bridesmaids wore gold dresses, and the groomsmen had on goldcolored Filipino open neck shirts. The groom wore a white Filipino shirt with a gold-colored undershirt beneath which showed through the light transparent shirt. The bride wore a dress of golden silk, exquisitely beautiful. She was as pleased as an American lady when I told her she was young and pretty enough for her first wedding day and that it was incredible that she had been married fifty years.

The Bishop changed the words of the service slightly to indicate that the vows aken were fifty years old. He then proceeded to preach a full-length sermon. Since it was in one of the Filipino dialects, could not understand it. Mrs. Grandosin ried to translate some of it for me as it vent along. The man and wife gave as their hanksgiving gift to the church a beautiful handelier. The Bishop said that God can vork miracles and that he hoped God vould give them fifty more years of mared life together here on earth. True God an do it if He is a mind to, I thought, but

it is not likely that he will, and I hope they won't count on it.

After the wedding the entire congregation repaired to the home of the couple for a sumptuous dinner. They had roast chicken and roast goat. The soup was goat's meat soup. It was too strong for me, but Tony the driver drank two cups of it. I ate the chicken and fruits.

We stopped by the district superintendent's home on the way out. He entertained the entire cabinet during annual conference. The house was small, I asked where they slept. The wives slept together in one room and the men in another. I presume they used pallets on the floor. The rooms were small. His wife served us some rice pudding and frozen fruit salad.

It was after dark when we got to Lingayen. We drove to the District Superintendent's home to inquire where we were to stay. His wife said right there with them.

We had a Filipino supper, talked a while, and went to bed. The district superintendent is a graduate of Wesley Seminary in Washington, D.C. and is a most distinguished and able man. The bed consisted of solid boards with a pallet on them. This was covered with a counterpane on which I slept. I was given a sheet to throw over me if I needed it. There was nothing except a blanket between the counterpane and pallet. One was not supposed to sleep under cover. It was too hot. The toilet and bathing facilities were different from ours. I had to shave in the kitchen using cold well water. The pressure was not such as to give water from the pipes. I was afraid to use any water to brush my teeth. The district superintendent said that he did not blame me. He said that the water is so bad in Lingayen that he hates to use it himself.

The next morning we visited the beach where General MacArthur and his troops landed when they liberated the Philippines from the Japanese. It was during the period

ishop Cannon wrote these articles while on an fficial episcopal visitation to the Philippines for the Council of Bishops.

of Japanese occupation that the Methodist Church got its first native bishop. The Japanese interned the missionaries and insisted that the church be run by native Filipinos. The American bishop had fled to Singapore and then to the U.S.A. The missionaries that were interned almost died of malnutrition. The Japanese gave them starvation rations and would not allow the Filipinos to bring them food. The diet was rice and fish, though they gave me a piece of roast chicken. The bad feature of the occasion was the disappointment we gave one of the missionaries. I had originally been scheduled to go to a small island called Ande in the Lingayen Gulf to visit a high school and junior college and speak to the students. The missionary in charge is our own Miss Marjorie Tyson from Norfolk, Virginia. But to get to the island meant to ride on a small motor boat for a span of almost an hour. My eyes and face had already been irritated by the sun, and I was advised in Manila to cancel the trip. I told Miss Tyson I would go if the Bishop accompanied me but that it would not be appropriate for me to make the trip apart from his company. The Bishop was adamant in

his refusal to go and would not take the responsibility for my going. Therefore I declined. Miss Tyson naturally felt that we both neglected her school and let her down. I am sure Bishop Asbury would have done differently and would have accompanied her, but then the school is named for him. There is no electricity on the island, Miss Tyson wants the Virginia Area to raise \$5,000 immediately to install the generator. That, I am inclined to think, would compensate her for my failure to visit Ande.

Had I gone Miss Tyson would have been my driver to and from the motor boat and all the way over the mountains back to Baguio City. That is a dangerous drive at best. Miss Tyson had told me in Manila that she had once run over a water buffalo, and I guess that lingered in my mind. I did not make the trip. Yet I do want us in Virginia to exert every effort to provide her school with the \$5,000 for the generator. She is leaving for furlough before Christmas and will be in Virginia to read this article when it appears. She is a great missionary, one of the very best, and is a dedicated Christian.

# My Last Day In The Philippines

X

After my return to Manila, I requested the Bishop to take me out to visit Bishop D. D. Alejandro, the first native to be elected bishop in the Philippines. He had been hospitalized with heart disease and only recently dismissed to the home of his daughter, who is a practicing physician. Her husband is an eminent law scholar who has been a delegate to General Conference in the United States. They live in a suburb of Manila in a beautiful house with all modern conveniences.

When I arrived, the old Bishop recognized me and even recalled conversations we had had together at previous General Conferences—conversations that I had forgotten. He is a little, wiry man with keen

eyes. Though 79 years of age, he has coal black hair. He has to use a heavy cane in order to balance himself in walking about the house. He has not gotten out since his last hospital experience. At present he is writing a history of Methodist Church in the Philippines. He says if they get autonomy, he wants the name changed back to the Methodist Episcopal Church of the Philippines. Since the Evangelical United Brethren are a part of the United Church of Christ in the Philippines, that church has little relationship to Methodism at the local level.

Bishop Alejandro came to the episco pacy during the end of the Japanese occupation. After four years of service, he failed to be re-elected and taught in the seminary. Later, however, he was elected agair and served until he retired at seventy years of age. He wanted to come to church on Sunday to hear me preach, but his health would not permit it. He would have come anyway, but his doctors vetoed the idea. I am sure they were right because all the people would have wanted to speak to him had he come.

My last service was at Knox Memorial, named for the Knox hat family in the U.S.A., for they gave a lot of money to its establishment. It is in the heart of the old business district of Manila. There are four services each Sunday morning but only one in English. There are two more at night. The pastor is a graduate of Boston Universty. He is a man fifty-seven years old, but he looks to be under forty. In appearance he is very similar to Bishop Alejandro. Knox used to be supplied by the missionaries. Bill Pickard, one of my early students at Emory, served it well as pastor just before the native Filipinos were appointed. The church has the largest membership and perhaps the best attendance of any Methdist Church in all Asia. I had been to the mallest church in the Philippines; it was appropriate for me to visit the largest as vell.

The pastor took us to see the new paronage under construction on the premises of the church. It is a three story building. It is the builder as well as the designer. A reacher has to be all things to succeed in the Philippines. He is now most eager to rrange an exchange of three months with pastor in the U.S.A. He would like especially to come to a comparable church in ither North Carolina or Virginia. His memership is around five thousand. People say is a gifted and popular preacher. Perhaps the pastor of one of our large city churches yould like to exchange pulpits with him.

The Filipinos gave me a farewell party n Sunday night. A most prominent lay mily had us as guests in their home. The usband was chief engineer for the water orks in the Philippines. He was stricken ith a cerebral hemorrhage and had to ave a brain operation to remove the clot. e is now partially paralyzed, but is a rad-

iant Christian, full of confidence and faith in God. Last Christmas he was in the hospital. The President of the Philippines visited him on Christmas Day. This Christmas he hopes to return the visit by calling at the Presidential Palace.

Because of that family, the president of the Philippines spoke at a banquet for the Central Conference of the United Methodist Church at the Manila Hotel in 1968. This was the Conference that elected Bishop C. M. Ferrer and Bishop P.L.A. Granadosin to the episcopacy.

They had an elaborate meal: chicken soup, shrimp and rice (which I did not eat), T-bone steaks, vegetables, salad, and mango cream pie for dessert. It was most delicious.

Early this morning Bishop and Mrs. Ferrer called for me to take me to the airport. They brought their little grandson, Joel, along with them as well as Noel the driver. We drove to the airport with the rising Sun. Before we got there it was uncommonly light.

The Bishop carried me through customs and then he said goodbye. I flew on to Hongkong, where I am now writing this last article. The Bishop handed me a note to read on the plane. In it he recounted all the places I had been. He then thanked me for a mission well accomplished.

Certainly I saw a lot and learned much. Yet I am not sure I would want to do again what it took to accomplish it. I was greatly impressed with the talent and dedication of the clergy and the devotion, industry, and creativity of the laity. The two bishops are men of remarkable intelligence and moral and spititual power. The church in the Philippines is expanding and rendering extraordinary service to the people of the Philippines. Praise God for His Wondrous Work in that part of the world.





# WOMEN'S NEWS

### Western North Carolina Conference

Mrs. John C. Wright

#### SEJ SOCIETY-GUILD TO MEET

The Quadrennial meeting of the South-eastern Jurisdiction Society-Guild will be held in Charleston, South Carolina, March 24-26, 1972. The opening session will be held at 7:30 P.M. on Friday, March 24, in the Charleston Municipal auditorium and the closing session will be at 11 A.M. on Sunday when Mrs. Leslie Barnhardt of Charlotte will lead a worship service.

Mrs. H. M. Russell of Loudon, Tenn., president of the Jurisdiction Society-Guild, will preside at all sessions.

Outstanding speakers from many parts of the nation will participate in the program. These include Dr. Sharon Lord, Knoxville, Tenn.; Dr. Thomas Harris, San Francisco, Calif.; Dr. Grant Shockley, Emory University, Atlanta, Ga.; Dr. Richard Tholin, Evangelical Theological Seminary, Naperville, Ill.; Richard Austin, former mayor of Detroit, Mich.; Miss Theressa Hoover, New York, associate general secretary of the Women's Division of the Board of Missions; and Bishop Paul Hardin, Jr. of Columbia, S.C.

Two main items of the business sessions will be the election of six officers for the Jurisdiction Society-Guild and the election of twenty women as nominees for possible membership on the Board of Missions.

The six officers to be chosen include a president, vice-president, a secretary-treasurer, two members-at-large and a chairman of the committee on nominations.

The names of the twenty chosen as nominees will be presented at the meeting of the Southeastern Jurisdictional Conference at Lake Junaluska in July, where ten will be selected. This number depends on action by the 1972 General Conference.

The three women nominated from the W.N.C. Conference, to be voted on in Charleston, are Mrs. Alvin Morrison of Statesville, who is completing a four year term on the national Board, Mrs. W. Frank Redding, Jr. of Asheboro and Mrs. E. D. Chandler of Asheville. The nominees from the North Carolina Conference are Mrs. D.K. Fry and Mrs. T. Marvin Vick, Jr., both of Raleigh, and Mrs. Charles Dorsett of Mount Gilead.

Five hundred reservations have already been made for the meeting, fifty-five of these from W.N.C. and forty-five from the N. C. Conference.

This is an open meeting and additional reservations may be made by writing Mrs. E.D. Chandler, 15 Bear Creek Road, Asheville, N.C. 28806.

Plans are being made in each Conference to have a special bus going to Charleston. In the W.N.C. Conference, Mrs. Oscar Moore, Route 1, Box 58, Stanley, N.C. 28164 is in charge, and in the N.C. Conference Mrs. D.K. Fry, 2701 Hazelwood Drive, Raleigh, N.C. 27608, is in charge.

Headquarters in Charleston for the delegates is at the Francis Marion Hotel, but reservations should be made through Mrs. Chandler at the above address.

#### WORLD DAY OF PRAYER

Church Women United will hold the first celebration of the year of 1972 on Friday, March 3, when the World Day of Prayer services will be held in all parts of the world.

United Methodist women should be aware of the time and place for these services in their home communities, for all

meetings are well publicized in local papers. The theme to be used is, "All Joy Be Yours."

The tremendous power of a chain of prayer circling the globe is a reservoir of strength to women of all nations. Attendance at these meetings is urged.

#### WSG EXECUTIVE GROUP MEETS

Mrs. Odell Brown of Boonville, Conference Chairman of the Wesleyan Service Guild, gave a resume of the work of the Guild during the past few months at a meeting of the Guild Executive Committee at Greensboro College in January.

Mrs. Mary Anne Harrell, Conference treasurer, paid tribute to the Guilders for their excellent work in increasing mission funds during the preceding year. A total of \$49,017 was paid in mission pledge by the Guild, with every district showing an in-

crease over 1971.

Mrs. W. Frank Redding, Jr., Conference president, spoke on the proposed plan of union for "one inclusive women's organization with a new name." She asked that the women follow articles about the change in coming issues of *response* magazine.

Mrs. Glenn Ayers of Pleasant Garden spoke on the Weekend session of the School of Christian Mission to be held at Pfeiffer College July 29-30. Mrs. June Key, Winston-Salem, discussed plans for the Guild Weekend to be held at Lake Junaluska June 16-18.

Mrs. Thomas Zinavage, Waynesville, asked that suggestions for potential officers be made to the Committee on Nominations.

Other speakers included Miss Ronda Robbins, Lexington, Mrs. Julian Lindsey, and Miss Fannie McCallum, both of Greensboro.



# WOMEN'S NEWS

## North Carolina Conference

Mrs. Bruce Hargrove

#### WOMAN'S DAY OBSERVED

The Women's Society of Christian Service of Wilson Temple UM Church in Ralzigh recently held its Annual Woman's Day. Mrs. Kay Crum was guest speaker, using as her theme "For the Love of God." She compared the lighting of beautiful cantles as the varied excuses the ladies give for not rendering service. Her message was imely and inspiring.

Mrs. Mary G. Boyd, president, presided. Others appearing on the program were Mrs. W.P. McCallum, Mrs. Bruce Hargrove, Mrs. Weton Williams, Mrs. Richard Wimberly and Miss Mildred Mallette.

Recognitions and presentations were made to Mrs. George C. Debnam, Mrs. Claude Morgan, Mrs. Mabel Haywood, Miss Grace Battle, Miss Nan Morgan, Miss Mary Catherine Hargrove and Miss Verna L. Hester.



During the morning worship service the Women's Society of Christian Service of Wake Forest UM Church honored (from left) Mrs. J. Craige Jones, Mrs. R. N. Grimes and Mrs. Kent Barbee with special membership pins presented by the president, Mrs. R. A. Snow. Mrs. W.E. Shearon (not shown) was presented a pin also. Mrs. L. O. Gill (far right) was presented an honorary membership pin by former president Mrs. J. W. Hollowell. Besides Mrs. Gill's forty-six years of service to her local church, she served twenty years on the district level.



# RATIONALE FOR CHURCH-RELATED COLLEGES

"It might be that we should offer what we advertise that we offer. That is, a more personal approach to a modern liberal education in a Christian atmosphere. We can not be everything to everybody, so we must be something very important to those whom we serve."

These were some of the words recently heard by the Asheboro Rotary Club about church-related colleges. The speaker was Dr. Murphy Osborne, Jr. assistant to the president of High Point College.

Osborne continued, "It is time that pri-22 North Carolina Christian Advocate vate church-related institutions re-evaluate their traditional roles, the roles of faculty and staffs, academic offerings, constituencies, and total purposes in order to offer to their students something which is needed and something which is not offered at a public institution. They need to do this rather than re-evaluating to determine simply how they can acquire more paying students of any type."

#### PHASE II AND THE CHURCHES

How do the Phase II guidelines, as set up by the federal government, affect churches? Church employees, including ministers apparently come under category III—employers with fewer than 1,000 employees,— and are subject to monitoring and spot checks by the Internal Revenue Service.

Salaries of ministers and other churchemployed personnel would therefore come under the 5.5% permissible increase in the course of a year. All monetary receipts including expense allowances for travel, utilities, health insurance payments and such would be included as well as straight salary.

#### BOOKS, TOO, FROM UPPER ROOM

The Upper Room is, of course, known far and near for offering the most widely used devotional booklet in the world. It may not be as widely known that The Upper Room also puts into print an attractive series of books and pamplets. Mainly of a devotional nature, they are offered to the public at ridiculously low prices. In content, they are of high quality indeed.

One of the latest and best in the series is from the pen of *The Upper Room* editor himself, Dr. Wilson O. Weldon. Entitled "A Plain Man Faces Trouble", Dr. Wilson has packed into its one hundred pages a lifetime of insightful wisdom. Trouble we all know. The answers to it we don't always. This book will help us find the answers to suffering and give us the strength to triumph over trouble when it comes.

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Contact Epworth United Methodist Church, Hope Valley Road, Durham, N. C. 27707. Phones: (919) 489-6209, 489-2041 (Rev. Simonton); or 489-4691, 688-8046 (Mr. Collie).

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### Sunday School Lesson

By Dr. RAYMOND A. SMITH (International Lesson Series)

FOR MARCH 5



# The Foundation Of The Church

Background Scripture: Isaiah 28:16; Jeremiah 31:31-34; Matthew 16:13-20 Lesson Scripture: Ephesians 2:19-22; Matthew 16:13-20

This lesson is the first of thirteen on the general theme: "The Church: Its Nature and Mission." Much of the disagreement that exists among Christian people today stems, basically, from differences in what they believe the church is, or is not. The lessons that follow will be based primarily upon what the New Testament has to say about the church.

The first lesson should help us to see how the concept of "the People of the Covenant" in the Old Testament is related to "The New Israel" as those of the early church liked to call themselves. That is why references to the prophets of Israel, Isaiah and Jeremiah, have been included in our background Scripture. In both the Old and the New Testaments, then, we find that there exists a "community of faith." Jeremiah says the basis of faith will be a new covenant which will be written upon the hearts of men rather than upon tablets of stone. Jesus also spoke of a covenant when he ate the Last Supper with his followers; "This is the New Covenant in my blood, which is poured out for many for the forgiveness of sins."

The first section of our lesson Scripture is from Ephesians 2:19-22. The entire letter to the Ephesians has been found, in recent times especially, to be a veritable fountain-head of inspiration for the new emphasis of the movement toward church unity, a movement which William Temple, Archbishop of Canterbury, called "the great new fact of our time." The following

from Ephesians 2:19 is addressed to Gentiles who, through the work of Christ are now to be invited into the covenant community: "So then you are no longer strangers and sojourners, but you are fellowcitizens with the saints and members of the household of God." Thus the universal character of the church is emphasized. That is to say, the true church can never be a tribal, racial or national church. When men attempt to make it so they violate its original charter. This emphasis will appear further in next Sunday's lesson.

Note also that the church is not to be a completely new creation, but rather "is to be built upon the foundation of the apostles and prophets." However, it is to be remembered that while its foundations are in the past, "Christ Jesus himself is the chief cornerstone." Even today we may see how this truth is recognized when we note the conditions for membership in the World Council of Churches: "We welcome into this fellowship all those who recognize Jesus Christ as God and Savior."

It was in the vicinity of Caesarea Philippi where Jesus had gone with disciples that the memorable question was raised: "Whom do men say that the Son of Man is?" He was told that some believed he was John the Baptist, others Jeremiah, or one of the prophets. But Jesus wanted to know what his closest and most faithful followers believed about him. At this point, Peter, who seemed never to be at loss for words, blurted out the confession which had perhaps been growing in the minds of all of them: "You are the Christ, the Son of the Living God." Then follows immediately Christ's blessing upon Peter: "You are Peter and on this rock I will build my

church, and the powers of death shall not prevail against it. I will give you the keys of the Kingdom of Heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."

There are few passages of Scripture which can be said to have been the basis of so much controversy as this one. Millions have believed, and do now believe that Christ meant to make Peter, the man (and his successors) the foundation of the church. But the statement does not say Peter is to be given the keys to the *church*, but to the

Kingdom of Heaven. Furthermore, this is to be taken as a metaphorical statement rather than a literal one. It stresses the authority and power which is to be vested in those who give themselves up completely to the will of God, as revealed in Christ. These are the great army of "the apostles, saints and martyrs" not only of ancient times, but the present as well. This means that, though the world may seem indifferent to them, there is a power and presence in them that even now compels our admiration, our respect and, with many, our devotion.

SUNDAY SCHOOL LESSON

FOR MARCH 12

## Empowered By The Spirit

Background Scripture: Acts 1:1 through 2:42

Lesson Scripture: Acts 2:1-4, 14-21

The events described in our lesson for this date form what has sometimes been called "The Birthday of the Church." This means the scattered remnants of the Christian movement were welded together under the impact of an overwhelming experience of the Divine Spirit in which people from various places felt themselves to be one body.

The place where it happened was Jerusalem, and the time was fifty days after the first Easter. The occasion was the Festival of Pentecost, one of the holy seasons in the Jewish calendar. We are told there were about sixteen different localities represented in the assembly which experienced this most unusual event (see Acts 2:8-11). Among these experiences was "a noise like that of a strong driving wind." Other references in the Bible show that there was a connection between "wind" and "spirit." One such is found in John 3:8 where we ead: "The wind blows where it wills; you can hear the sound of it, but you do not snow where it comes from, or where it is

going. So everyone who is born of spirit" (NEB).

In addition to the sound of wind there was a vision of fire, another element that has been often identified with experiences of the Divine. One recalls Moses' vision of the burning bush. Also in Deuteronomy 4:24 God is described as "a devouring fire." Jesus said he had come to "kindle a fire upon the earth" (see Luke 12:49).

Still another feature of this momentous assembly was that there appeared to be instant communication among the members of the crowd who spoke various languages, and who came from different nations: "How is it that we hear, each of us, his own native language?"(Acts2:8). This does not appear to be the same as "speaking in tongues" (glossalalia) recorded in 1 Corinthians 14:2-19. Futhermore, the "gift of the Holy Spirit" is not conditioned upon the ability to "speak in tongues" since John's gospel affirms that the disciples received the gift of the Holy Spirit from Jesus himself on the day of the Resurrection when he breathed on the disciples and said "Receive ye the Holy Spirit" (see John 20:19-23). In view of this it would seem to be dangerous to follow a way of thinking

that excludes the gift of the Spirit from all who do not have the ability to "speak in tongues."

In Peter's sermon to the assembled crowd, he had to answer the charge of some contemptuous onlookers that these followers of Jesus were displaying this unusual type of behavior because they were drunk. He reminded his audience that people aren't usually drunk at nine o'clock in the morning! But Peter believed he knew the real reason for the unusual events. He explained it by referring to a prophecy given by Joel in 2:28-32. This passage speaks of a day when the Divine Spirit shall be poured out upon all mankind. This outpouring will be accompanied by various disturbances in the world of nature and will signal the immanent arrival of the "day of the Lord", a phrase which carries the suggestion of a new order of things in which the will of God will be done among men. The fact that Peter quoted this old prophet shows that the early Christian ---------- community was, in fact, a continuation of the Hebraic tradition. There was as yet no "New" Testament. It was yet to be written.

Peter's purpose in quoting this old prophet was to show that what God had said through his prophet was not to be disregarded, but rather fulfilled. The Spirit was to be manifested to "all mankind", suggesting the universal character of the revelation, St. Paul found this incident useful in his own preaching when he needed to stress the world-wide nature of the Gospel. In Romans 10:13 he uses a phrase from Joel to the effect that "everyone who calls upon the Lord shall be delivered" (Joel 2:32). In our time, too, it is becoming apparent that we, on Planet Earth, are "in this thing together", and that the problems of one nation are rapidly becoming the problems of all. In other words the way of salvation is not circumscribed by nation. race or political systems. In short, it seems too increasingly evident that we shall have to "join the human race." ----



# VOICE OF THE PEW

Sponsored by the Committee on Interpretation and the Board of the Laity of the WNC Conference. All United Methodists are invited to participate. Questions should be directed to John Borchert, 305 Cole Building, 207 Hawthorne Lane, Charlotte, N. C. 28204.

Q-Letters have been received asking for an explanation of a story appearing during January in the newspapers (and perhaps announced over broadcasting outlets) in which a Corporate Information Center-a research agency of the National Council of Churches-has charged that 10 major Protestant denominations had \$203 million invested in prime military contractors

The United Methodist Church was named as top investor. VOICE OF THE PEW wrote to several national agencies of the United Methodist Church and received answers from all. Some of these replies will be printed in this issue of the NORTH CAROLINA CHRISTIAN ADVOCATE, and the remainder in the next column of the VOICE OF THE PEW.

(Answer from Dr. R. Bryan Brawner, general secretary and treasurer, Council on World Service and Finance of the United Methodist Church):

"The article to which you refer was first published in the *New York Times* and leaked to this newspaper by someone in the Corporate Information Center of the Division of Christian Life and Mission of the National Council of Churches. The story was picked up perhaps on Associated Press and carried in major newspapers across the country. I'll do the best I can to interpret the situation as I see it.

1) The report lists major corporations such as General Motors, Ford, Chrysler, AT&T, IBM, Standard Oil of New Jersey, General Electric, and gives the per cent of their total sales which are involved with defense for military contracts. It does not determine at what point a corporation would be considered to be a part of the, "military industrial complex". It gives no guidelines in this respect.

2) It does not state that the investments which are in the various general boards and agencies of the churches are trust funds or permanent funds which must, under the terms of the trust or will, be administered in accordance thereto. In the case of the United Methodist Church the Board of Pensions has probably the largest investment portfolio and none of this money belongs per se to the United Methodist Church. It belongs to the annual conferences and individual ministers who have it on deposit with the Board of Pensions for investment. In the case of the Board of Missions which has a substantial portfolio, practically all of the investments have to do with endowment money that has come to the Board of Missions across the years and is governed by the terms of the will or trust under which it was received. In practically all of the cases there is a provision that none of the corpus can be used but only the earnings and usually the earnings are earmarked for specific missional programs. The Board of Education has substantial funds which are basically funds held for church-related colleges. They perform this investment service for the colleges and the money is certainly not available to the church for any current operating expenditure or programs. One of the impressions which many people got from this report was that the United Methodist Church as well as other churches. has large sums of money on hand for investment which ought to be used for current operation expenses. This simply isn't true. Most of our general boards and agencies could not get through any given year without some help either from the Central Treasury or by borrowing from local banks to meet their operating costs during the year. This is by reason of the fact that more than 30% of what's received from the World Service and other general funds comes in the last month of the year.

3) There seems to be no general agreement as to whether or not a church finding itself involved in an investment in a company with war contracts should sell these investments and get out as quickly as possible, or whether it should stay in and try to influence the policies of the company from inside of the structure. I get the impression that there is beginning to be predominance of opinion that the church can exercise more influence from inside the structure than from without. Certainly this has happened in a number of cases during the

(Continued on page 31)



### Bishop Speaks At Greenville Conference

Greenville District Conference was held in the new \$700,000 Farmville UM Church on January 30 with 250 people present. Rev. H. M. McLamb, district superintendent, presided.

Local preacher's licenses were granted to Wesley F. Brown of Westminster Church and Methodist College; Edward Marvin Gunter of First Church of Washington and Duke Divinity School; Mark Hodges Kennedy, Jr., of LaGrange Church and Lenoir Community College: Lee Porter, Jr., of Aurora Church, a high school senior; and Norman D. Malone of Grimesland Charge.

Three divinity students were recommended for probationary membership and ordination as deacons: Philip Wayne Keel of Robersonville, James Carol Lee of St. James, Greenville; and Edward Marvin Gunter.

After the business was conducted, Charles K. McAdams, conference treasurer, spoke on stewardship in general and the Single Figure askings of the annual conference, urging that we all think of the conference budget not in terms of dollars and cents but as flesh-and-blood people to whom we are ministering in Christ's name. He declared the church needs money—the overall askings from the conference for 1972-73 are up 16.6% from the current year-but that the often overlooked fact is we need to give, for the sake of our own soul. Using ten red apples, he brought an object lesson on the sin of robbing God of His tithe.

Bishop William R. Cannon brought the principal address, speaking informally on "The State of the Church." Noting that the times are "out of joint," he pointed out the fact that the unrest of our times is mirrored in the church. He went on to give a resounding affirmation of faith in the church as "of God" and worthy of our en-

# Pfeiffer To Omit Traditional Inaugural

The new president of Pfeiffer College, Dr. Douglas Reid Sasser, has requested that the college forego traditional inaugural ceremonies associated with the installation of a new president.

The Pfeiffer board of trustees has agreed.

Dr. Sasser asked that the board "assign the energy and resources normally expended in an inaugural observance to support the college's program in scholarships, faculty salary enrichment, and current building maintenance."

Arthur P. Harris, Charlotte, chairman of the board, made this statement concerning Dr. Sasser's request:

"In place of an inaugural, we will hold a quiet service on May 3 in which president Sasser will be officially installed.

"This will be attended only by members of the student body, the faculty, the board of trustees, and others of the immediate college family. No academic delegates will be invited. A brief address will be given by Bishop Earl. G. Hunt, Jr., Charlotte, a college trustee and the leader of the Western North Carolina United Methodist Conference."

Dr. Sasser assumed the post of president of Pfeiffer on July 15, 1971, coming to the college from the position as president of Young Harris College in Georgia.

#### ACCORDING TO THE PARTY OF THE P

thusiastic support. He declared The United Methodist Church as an institution is effective, efficient, and creative. No church member has a sound basis for backing up on his church giving. The church is "of God" but it is also us, and we have a continuing call and responsibility. He raised the question, "Are we doing what God expects us to do?"

### Judy To Lead UMPF Retreats

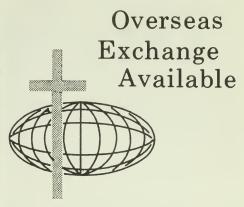


Two retreats, sponsored by the United Methodist Parish Fellowship, will be held next week in the North Carolina Conference.

The first retreat will be Feb. 28 at Ornge UM Church, Chapel Hill. St. James JM Church in Newport will be the host for he second retreat on Feb. 29. Interested persons may attend at either location.

Dr. Marvin Judy, national president of he United Methodist Rural Fellowship, vill be the leader for the retreats. He is on he faculty of Perkins School of Theology t Southern Methodist University where he professor of Sociology of Religion and he director of the Center for Research in arish Leadership and Community Develpment. Two of Dr. Judy's books, *The Coperative Parish in Non-Metropolitan Areas* and *The Multiple Staff Ministry* will be sed as resource material for the retreats.

The retreats, which are open to minisers and laymen, will begin at 9 a.m. and djourn at 8 p.m. The same schedule and rogram will be followed at each.



LAKE JUNALUSKA (UMI)—Anyone interested in short-term service in exchange with someone overseas would do well to check with the World Methodist Council's office here.

For many years, the Council has arranged summer pastoral exchanges especially between ministers in the United States and England, but in recent years the list has included other countries as well, and this year there are opportunities that involve teachers as well as clergymen.

According to the Rev. Russell L. Young, Jr., of Lake Junaluska, administrative secretary of the Council, there are currently at least four overseas assignments that are simply waiting for the right applicants.

These opportunities include two yearround pastoral exchanges from July, 1972, through June, 1973—one in Belfast, Northern Ireland, and the other at Burton-on-Trent, England.

In the educational field, there is an exchange opportunity for a college teacher to serve in the department of religion at Newcastle Upon Tyne in England for the summer term of 1973 (roughly April through July), and need of a prep school music director in Cambridge, England, for the academic year, September, 1972, to June, 1973.

Persons who are interested in further information about any of these positions should contact the Rev. Russell L. Young, Jr., World Methodist Council, Lake Junaluska, N.C. 28745.

# CAROLINA BRIEFS

Rev. A. A. Ferguson, pastor of Gethsemane UM Church in Greensboro, has written the devotional for March 16 in "The Upper Room" for March and April. Mrs. Helen Price Hughes of Charlotte is the author for the April 6 devotional.

\* \* \*

The Rev. D. P. Smotherman, pastor of Muir's Chapel UM Church, Greensboro, has a sermon, "The Confident Christ," in the current issue of *Pulpit Digest*, a professional magazine for ministers. It also has been accepted for publication by *Together*, the UM family magazine.

\* \* \*

A series of services will be held four Sunday nights during Lent at Muir's Chapel UM Church in Greensboro. Former pastors of Muir's Chapel will be the speakers. Speakers include Rev. John R. Sills of Eden, Feb. 27; Dr. Edgar H. Nease, Sr., of Charlotte, March 5 and Rev. Horwood P. Myers, Jr., of Glen Alpine, March 12. Dr. Philip L. Shore, Jr., of Thomasville preached on Feb. 20.

\* \* \*

The Concord UM Church, Catawba, is in the midst of a building fund crusade. The week of harvest is to be held Feb. 26-Mar. 1. Rev. Rollins P. Gibbs of Statesville is directing the crusade. Mrs. Ned Rowe is general chairman, and Rev. John S. Oakley is pastor.

\* \* \*

The Fuquay Springs UM Church is planning a Mission Festival Feb. 25-27 on "Africa Today." Miss Lorena Kelly, former

missionary to the Congo, will be the leader Rev. J. V. Bone is pastor.

\* \* \*

Rehobeth UM Church, Greensboro, will begin a lay witness mission Friday night, continuing through Sunday. Dr. William P. Wilson, professor of psychology at Duke University, will be the coordinator.

\* \* \*

Rev. Harold Jensen, a retired minister of the Nebraska Conference, has been appointed by Bishop Earl G. Hunt, Jr., to Plains UM Church, Waynesville District, for the remainder of the conference year. The Rev. Reginald L. Smith, Jr., has joined the faculty of the technical institute in Lenoir.

Robert G. Tuttle,
District Superintendent

\* \* \*

Sneads' Grove UM Church, Laurel Hill, will have a Lay Witness Mission March 3-5. L.M. Lutterloh of Siler City will be the coordinator, and Eugene Paul is general chairman. A 24-hour prayer vigil has been scheduled preceding the mission.

\* \* \*

Union UM Church, Lewisville, dedicated a new Hammond organ Feb. 6 given in memory of Will and Sara Doub Dalton by their children. Rev. George W. Dalton presented the memorial gift on behalf of the family. The dedication service was led by Dr. J.C. Peters, district superintendent, and Rev. Tom Lee, pastor.

\* \* \*

## VOICE OF THE PEW (Continued from page 27)

past two years when representatives from general agencies of the church have appeared at stock holders meetings with representations concerning its attitude toward the operation of the company and its activities.

4) The thing which bothers us most is how and when do you classify a company as being oriented toward military or defense contracts. Is it 2%, 5%, 10% or what per cent? It would be practically impossible to pick any company which is not related directly or indirectly to the defense efforts. Likewise it would be particularly difficult to find an individual who by reason of his purchases or other involvements, did not support either directly or indirectly some of the companies involved. For instance, if you own a General Motors car or a Ford car or perhaps a Chrysler, this would be true and if you bought gasoline for your car from a Standard Oil station it would likewise be true. In other words, just how far do you carry this?

I think if you would get a copy of this study from the Corporate Information Center, Division of Christian Life and Mission, National Council of Churches, 475 Riverside Drive, New York, New York, I think there would be information in it to inform you. This is, I believe, selling for \$2.00 per copy.

#### **EDITORIALS**

(Continued from page 7)

not say." Dr. Wedel was not present at his time. (She had had to leave to preide over an evening session of the Genral Board). No doubt she could have given a precise answer.

In our view, this was a pertinent puestion. The failure to give it a specific nswer was regrettable and should not be lightly taken. The impression is left with some that such things as quorums a decision-making in the NCC are not apportant and perhaps are carelessly handled.

Another question pivoted around the fact that our missionary activities are often accused of being identified with American Imperialism; the charge that missionaries themselves are really "agents of American Imperialism." The questioner asked, "Are we not really agents of the Lord Jesus Christ, and should not this distinction be insisted upon?" The reply gave no direct answer to the question. The listeners were left to draw their own conclusions as to whether our missionaries are "agents of American Imperialism". Dr. Smith instead gave a fairly lengthy and critical evaluation of United States trade policies, likening it to those of Russia and some other countries which have tended to exploit the developing nations. "I expect that the charges of imperialism against the United States, against the common market, against Russia and against Japan will increase on the world scene," he concluded. One may agree in part or in whole with his evaluation of American trade policies as an expression of American Imperialism. But regrettably he did not deal with the issue raised by the question-an issue which cried out for clarification, and possible further discussion.

Perhaps we have wasted our copy space and squandered your reading time by going into so lengthy an evaluation of what was basically a very fine meeting. We freely admit that we have dealt more fully with what was, in our opinion, wrong than with so much that was right.

However, we strongly feel that it will be a serious mistake to pass over the flaws which we have pointed up. More and more people today are not going to be satisfied with answers which slide around the subject even if in a charming style. People who ask hard, blunt questions want to hear answers that are factually correct, carefully reasoned out, and fairly stated. Much of what we heard in Charlotte was just that. But not all.



### ON A DARK STREET

by Ernest A. Fitzgerald

I was walking down the street in Denver last summer when I came up with a bunch of tough-looking young people. It was almost dark, and the street was deserted. I figured that I was in for a bad time. I checked my billfold to be sure it was in an inside pocket, measured the distance to the nearest corner, and wondered how long it would take me to get there in a dead run. As I passed the leader of the group, a boy in his twenties with long hair and strange-looking clothing whispered to me, "Jesus loves you, sir." I felt the pounding of my heart subside. This was no gang of roughnecks. It was a band of "Jesus People," and they meant me no harm.

Two things about that experience have lingered with me: One of them is that you can't judge a fellow by the way he looks. A lot of us are afraid of other people because of their appearance. They look different, sometimes sinister and forbidding. If we knew what was on the inside, we might not be so frightened by them. It is also true that the most splendid-looking folk are sometimes crooks and shysters. There is just no way to tell what a person is by looking at him from a distance. You have to get up close enough to hear what he says and observe his spirit before you know much about him. A lot of fear and anxiety could be banished from the world if we got a little closer to the people who frighten us.

The other thing I've thought about is that we have learned to trust people who demonstrate the spirit of Christ. We will take their word when they make a promise, leave our children with them when necessary and walk down the street with them without being afraid. You can reject what Jesus taught as being unrealistic and question the stories that were told about him; but when you choose the kind of fellow you want to meet some dark night in the street, you want him to be like Christ. Perhaps people who want to write him off as an obsolete idealist ought to think about this. When you are out there in the world walking down a lonely street, it's a lot of comfort to meet a man who in so many words tells you, "I'm one of His."

# christian aovocate

Vol. 117

Greensboro, N. C.

March 9, 1972

No. 5

# HITTING HUNGER BEFORE IT STARTS

By Edwin H. Maynard

If you had a choice between feeding a hungry child or preventing the child from becoming hungry, which would you do?

That choice is not always open to us. Sometimes, though, it s. This is the reason why church agencies that do relief work overseas become involved in agricultural development.

This is how funds given for the United Methodist Committee for Overseas Relief through the One Great Hour of Sharing fight hunger two ways—in times of crisis and in work that keeps some crises from ever happening.

One of a dozen places around the world where our United Methodist gifts to the One Great Hour of Sharing are hitting hunger before it starts is in Greece.

It's a small program as such things go, but it means a lot to the small farmer who released a



In the depressed Mani Peninsula of southern Greece the soil is not productive, but bees do well, gathering nectar from wild thyme. Visiting the bee colony of a Mani farmer are Eldon Saffer, Church World Service representative for Laconia Province, and James Paton of Athens, CWS director for all of Greece.

pair of goats from their air shipping crates and smiled because they would produce milk for his children and cash income to buy other things the family needs. "Feed and water in London," it said on the side of a crate. The goats had been shipped from the U.S.A. by the Heifer Project, a hunger-fighting program that has United Methodists at both ends. Farmers contribute high quality livestock and sometimes supervise the shipping. Our epresentatives overseas find persons who need agricultural help, then give them livestock with the understanding that they will share the young with other farmers in their area.

(Continued on page 28)

NORTH CAROLINA

## christian aovocate

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#### O P P O R T U N I T I E S

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# Calendar of Coming Events

#### NORTH CAROLINA CONFERENCE

Program Council Comm. on Coordination, Meth. Bldg., 9:30 a.m.

-Board of Laity, Methodist Bldg., 10 a.m.

Youth United Nations-Washington Tour

Mar.

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17-18

20-22

22-25

11-17

war.	10	Program Council Comm. on Coordination, Meth. Bidg., 9.30 a.m.
Mar.	18	Bishop's Meeting with Confirmation Classes, Edenton St., Raleigh, 10 a.m.
Mar.	24	Conference Program Council, Methodist Bldg., 10 a.m.
Mar.	24-25	Um Testing and Guidance Clinic, N.C. Wesleyan College
Mar.	25	Bishop's Meeting with Confirmation Classes, St. James, Greenville, 10 a.m.
Apr.	4	Annual Mtg., Board of Trustees, Methodist College
Apr.	10	Conference Plan Review Committee, Methodist Bldg., 10 a.m.
Apr.	10	Teacher Improvement Workshop, Rocky Mount District
Apr.	11	Board of Trustees, Methodist Retirement Homes, Executive Comm.,
		11 a.m., Lunch 1 p.m., Full Board Mtg., 2 p.m.
Apr.	13	Trustees of Methodist Home for Children, Raleigh, 10:30 a.m.
Apr.	17	Teacher Improvement Workshop, Southern Pines, 7-9:30 p.m.
Apr.	18	Teacher Improvement Workshop, Rockingham, First Church, 9-12 noon
Apr.	21-22	Handbell Festival, Edenton St. Church, Raleigh
Apr.	28	Board of Trustees, Louisburg College
		WESTERN NORTH CAROLINA CONFERENCE
		WESTERN NORTH CAROLINA CONFERENCE
Mar.	10	Commission on Ecumenical Affairs Spring Mtg., Dilworth Church,
Tai.	10	Charlotte, 10 a.m.
Mar.	10-11	Testing and Guidance Clinic, Greensboro College
Mar.	11	Peace and World Order Division, Board of Social Concerns, First Church,
Out of the last		Conover, 9:30 a.m.
Jar.	12	Rutherford County Training Workshop, First Church, Forest City
Mar.	12-14	North Davidson Training School, Midway Church
lar.	12-16	Stanly County Christian Worker's School Albemarle
lar.	12-20	Adult Laboratory Experience, Charlotte
lar.	13	N. Wilkesboro District Program Council Mt., First Church, N. Wilkesboro, 7:30 p.m.
lar.	13-14	Seminar in Mental Retardation, High Point
lar.	13	Statesville District Program Council, First Church, Hickory
lar.	15-16	Seminar in Mental Retardation, St. Paul Church, Winston-Salem
lar.	16	Marion District Committee for Ministry to Deaf, N.C. School for Deaf,
		Morganton, 4 p.m.
lar.	16	Salisbury District Program Council, Bethel Church, 7:30 p.m.



WSCS Executive Committee Mtg., Pfeiffer College

Cabinet Meeting, High Point

Mission to Ministers, Wesley Memorial Church, High Point

Methodist Board of Publication, Inc., Holiday Inn South, Greensboro, 10 a.m.

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### NCC General Board Meeting

### At A Glance

CHARLOTTE, N.C. Feb. 15—At its mid-winter business meeting, Feb. 11-14, the policy-making General Board of the National Council of Churches:

ADOPTED-A policy statement which encourages Christians to rethink and change their consumer habits toward the goal of a "fuller form of stewardship."

AUTHORIZED—A new interdenominational ministry of help and counsel for "Vietnam era veterans."

OPPOSED—Moves in Congress to controvert school busing via a proposed Constitutional amendment and other legislative devices.

CALLED FOR—Widespread reforms in the nation's criminal justice system—in the jails, prisons and the courts.

SPOKE OUT-Vigorously against what were described as government attempts to chill Christian social action through tax law pressures.

RECEIVED—A statement on the status of Jerusalem, prepared by a panel of 15 distinguished churchmen and scholars, which favors "unification" of the holy city but opposes proposals to establish the city as a separate political entity.

HEARD-Background reports from a special NCC committee on family plan-

ning and abortion

INSTRUCTED—NCC President Dr. Cynthia C. Wedel to name a committee that would draft a proposed policy statement on abortion for later consideration.

TELEGRAPHED—A message to President Nixon welcoming his peace—seeking initiative in his projected meeting with Chinese leaders in Peking.

APPROVED—A motion calling for a study toward a revision of the preamble to the NCC Constitution in line with plans for THE NCC's restructure.

PROTESTED-"Brutal" violations of human rights in the Soviet Union directed against Jews, Christians and "in tellectual, political and ethnic dissent ers."

CALLED ON-UN Secretary Genera Waldheim to restore press accreditation to two recently ousted correspondents of the Taiwanese Central News Agency.

WORSHIPPED—At a special ecumen ical service held in First Presbyteriar Church in Charlotte and

HEARD-Dr. Wedel, in her sermon state that widespread change affecting lives today challenges Christians to be "ever alert to discern God's hand and will in what is happening."

APPLAUDED—Dutch theologian Dr C.H. Koetsier, who defined the natur and purposes of the churches' new mis sion emphasis on justice, liberation an

human development.

DISCUSSED—At length, and in small groups that reported back to the floo how human development work can be carried out in aid of the poor and oppressed in this country and countries overseas.

WELCOMED—A presentation by a panel of four Roman Catholic and Protestant leaders on the prospect of possible Roman Catholic Church membership the National Council of Churches.

LEARNED—Of the recent work of the NCC's Corporate Information Cene which now provides church and other non-profit investors with information of the social responsibility policies of coporations.

ACCEPTED—Numerous reports on new developments in the life of lace Council, touching on such programs areas as: action for peace in Souther Asia (the "Ecumenical Witness" held

(Continued on page 31)

### Home Welcomes New Members



The Methodist Home in Charlotte honored 43 residents who have come into membership of The Home since February of 1971. The party honoring these members who come from 12 of the Western North Carolina Annual Conference Districts was held on Thursday night, February 10. As has been the custom over past years, the entertainment of the evening was a review of activities of the past year as captured in color slides. Following the program refreshments were served to not only the honorees, but to more than a hundred of their fellow members who attended the party.

Left to right in the picture:

Front Row: Mrs. Mary L. Ruhlman, Miss Addie G. Pierce, Mrs. Flossie P. Whitlow, Mrs. Kathryn M. Harvey, Miss Edna E. Holiday, Mrs. Celeste E. Medcalf, Mrs. Ora H. Brendle, Mrs. Geneva W. Rone.

Second Row: Rev. J. E. B. Houser, Miss Laura E. Whitney, Miss Eleanor M. Whit-

ney, Miss Hassie C. Johnson, Mr. Abram W. Staley, Mrs. Abram W. Staley, Mrs. Ola L. Benbow, Mr. and Mrs. Kenneth O. Hobbs. Third Row: Mrs. Vera S. Fowler, Mrs. Faye K. Ridenhour, Mrs. Jonsey B. Spake, Mrs. Lena May Goode, Mrs. Mamie J. Phillips, Mrs. Pansy C. Jones, Miss Margaret J. Morris, Mrs. Anna Lee Styles.

Fourth Row: Miss Inez McLaurin, Mrs, May McClain, Mrs. Alice H. Nash, Mrs. Annie Mae Beard, Mrs. Winifred Strange, Mrs. Mary B. Whitmore.

Absent When Picture Was Taken: Mrs. Emily F. Bell, Mrs. Essie Bess, Mrs. Cora B. Carter, Mrs. Josephine S. Davis, Mrs. Dorothy G. Hawthorne, Mrs. Minnie A. Helderman, Mrs. Katharine M. Horton, Mrs. Tricola T. Land, Mrs. Alva H. Lefler, Miss Sara Lee Little, Mrs. Maude C. Peace, Mrs. Bessie Y. Suggs.

040

**EDITORIALS** 

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STEP

# TOWARD WORLD PEACE

President Nixon's visit to China seems to have met with widespread approval in the United States and throughout most of the rest of the world. The general feeling seems to be that anything anyone can do anywhere to relieve tensions and broaden understanding is to be commended. In this spirit, many persons who are unalterably opposed to Communism have conceded that there are always values in establishing lines of communication. By this date in history most of us have come to realize that we must learn to coexist or else face the prospect of an Armageddon which could leave the earth a largely uninhabited mass of scrap and rubble.

Those who are most exuberant about the China-U. S. talks, however, should not let their enthusiasm run away with them. The talks do not really mean that much, nor will they noticeably change the realities of world politics. Perhaps the most significant fact revealed by the talks is that political realignment of nations is taking place. Such realignments, of course, are constantly going on. They do not necessarily spell real progress toward peace.

Better relations with the Republic of China, however, are certainly desirable. But not at the expense of alienation from nations of the world with whom we have been friendly for many years. We need to maintain good relations with old friends and extend friendship to an ever larger circle of nations.

It is ardently to be hoped that a president and his associates who have been astute enough to move through the bamboo curtain will have the necessary wisdom not to let the building of one bridge become a roadblock along roads already there.

# PROJECT EQUALITY

We notice that the United Methodist Council of Secretaries has decided to give vigorous support to Project Equality, Inc. (PE). (See p. 12 of this issue). The council is composed of all the ranking staff executives of the boards and agencies of the church. As such, they are in a position to wield great power when they focus their efforts upon some particular objective.

Apparently, they have now focussed upon a drive to extend the oversight of PE over United Methodist organizations from general boards and agencies, to conference organizations, on down to the local churches.

Project Equality is an interdenominational organization seeking to promote equal employment through churches synagogues and related institutions. I had its beginning in 1964 as a progran

of the National Catholic Conference for Interracial Justice, and its early expansion was among Roman Catholic archdioceses, mainly in metropolitan areas. It has come to be sponsored by a number of urban and regional councils of churches. Some United Methodist annual conferences have also affiliated with PE. The General Conference of 1968 endorsed PE, but not without a substantial adverse vote.

Unless there have been recent changes, PE is controlled by a Council. Voting members of the council include one from each PE local office. While the General Conference has endorsed PE, this endorsement has not given the UM Church as such any voice in appointing representatives to the council.

The proposal to get the General Conference to "crack the whip" in promoting sponsorship of PE should be weighed most carefully. Any decision by the General Conference should be made in the light of all the facts and with full knowledge of what will be involved in such a decision. There are at least two aspects of the PE program about which concern has been expressed.

One has to do with PE's "Merit Employment Analysis Reviews". In carrying out such, PE personnel would be given access to all of the books and records of the sponsoring organization. PE would have the right to scrutinize the whole operation in order to determine whether the institution was measuring up to prescribed fair employment practices. To quote from PE's handbook (1967 issue): "These Merit Employment Analysis Reviews are similar to those conducted by compliance agents of the Equal Employment Opportunity Commission and the Office of Federal Contract Compliance." (p. 27).

The proposal of the UM Council of Secretaries is that the General Conference go on record as committing "all United Methodist annual conferences, ocal churches, institutions, boards, agenties, commissions and organizations" to

go the full route with PE. This includes the following: "Periodically conduct analyses of all personnel practices and develop plans to insure that equal opportunity is supported through an affirmative action program, making full use of the services of Project Equality, Inc." (italics added). The last phrase in the above citation, though appearing fairly innocuous, is what makes it ominous.

This is especially true in light of the fact that PE also has built into its procedures the use of some form of or degree of boycott. The 44-page handbook carefully avoids use of the word "boycott", but it indicates that the "teeth" of the movement is in the member institutions doing business with the "good" companies. A list of these "good" companies is made available to PE member organizations from PE's national office. Each local judicatory, according to the handbook, is to publicize "its announced policy of preferring to do business with firms which are equal opportunity employers . . . . While they do not mention firms which may be dropped as suppliers, such knowledge will often be known to the general business community." (p. 28).

We find nothing wrong with the ideals and ethical principles of PE. They are practically identical with the widely accepted and officially stated social ethics of the United Methodist Church. We question, however, the wisdom of giving sweeping regulatory powers to a non-United Methodist organization over which the church has no official control whatsoever. We also question whether the General Conference legally can or morally should use its muscle to "compel" conference organizations, local churches, et cetera to affiliate with an organization which has no official connections with the UM Church.

In our opinion, any UM board, institution, congregation, or other organization should have every right to affiliate with PE if it so wishes. But to compel such affiliation—this we cannot buy.







Dr. Myron Augsburger

Dr. Robert Goodrich

Dr. Tom Skinner

# WNCC Clergymen To Meet In High Point

HIGH POINT—A major meeting of United Methodist clergymen from Western North Carolina will be held here in Wesley Memorial UM Church March 20-22.

The annual Mission to Ministers and Lectures on Preaching will feature three nationally-known clergymen.

The Board of Evangelism will bring Dr. Myron S. Augsburger of Harrisonburg, Va., to High Point as the inspirational speaker for the Mission to Ministers. He is president of Eastern Mennonite College.

Dr. Augsburger will preach March 21 at 7:45 on "A Place to Stand in a Changing World," and at 11 a.m. March 22 on "His Spirit and Our Surrender." His Tuesday morning lecture on "Christology and Evangelism" will be followed by a sharing period.

The Institute on Homiletical Studies will bring Dr. Robert E. Goodrich of Dallas, Tex., as Lecturer, and Dr. Tom Skinner, evangelist of New York, as the banquet speaker.

Dr. Goodrich, pastor of the First UM Church in Dallas since 1946, has preached many times on the Methodist Series of the Protestant Hour. He will speak to the ministers on "Preaching to Awakened Hopes,"

Monday afternoon, March 20; "Theraupeutic Preaching" on Tuesday afternoon, and "Preventive Preaching" on Wednesday. Dr. Goodrich also will preach March 20 at the 7:45 p.m. worship service. "Power to Stay" will be his sermon topic.

The banquet at which Dr. Skinner will speak is scheduled for 5:30 March 21. He is president and founder of Tom Skinner Associates, Inc., an evangelistic organization of black men committed to presenting Jesus Christ to everyone in general and to black people in particular.

The two evening worship services, March 20 and 21 at 7:45 p.m. are open to the public.

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# HERE and THERE

#### BILL ON CLERGY SOCIAL SECURITY

The Rev. James Gilland, pastor at Cullowhee, has pointed out that Senate Bill 1961, now in committee, is of special interest to ministers. It is "a bill to amend title II of the Social Security Act to provide for voluntary agreements between ministers and their employers to treat ministers as employed persons". Ministers are now categorized as "self-employed" and as such are required to make their own Social Security payments. As Gilland points out enactment of this bill could have "far-reaching effect upon the clergy and the churches they serve".

#### ASHRAMS THIS SUMMER

There are few contemporary spiritual life movements which have blessed Christian people the world over more than the Ashrams which were started in 1930 by Dr. E. Stanley Jones. A good many North Carolina Methodists have attended one or more of these in the past. Those who have speak glowingly about the good that they do.

Some 25 of them have already been scheduled for next summer. The two most accessible to people in our section are the one at Bridgewater College, Bridgewater, Va., July 17-22 and at Lake Junaluska, Aug. 3-6.

#### PREACHERS VISIT INSTITUTIONS

A bus full of preachers made the rounds of United Methodists institutions and agencies in the Western N. C. Conference Feb. 21 to 23. Starting at Statesville, they got a quick look at the facilities and organization of the Program Council as it is in Statesville and as it is in Charlotte.

At a pace nothing short of breathless, they took a quick glance at The Methodist Home and Wesley Nursing Center in Charlotte and at the Bethlehem Center. Then on to Pfeiffer for an overnight stay. Brief visits were then made to High Point College, Bennett College, the North Carolina Christian Advocate plant in Greensboro.

The group had lunch at Greensboro College and then visited the Greensboro Urban Ministry headquarters. Then on to Winston Salem for dinner and an overnight stay at The Children's Home. The next morning brought a visit to the Day Care Center and Goodwill Industries followed by the return drive to Statesville, where the group dismissed after early lunch.

This annual tour is a good thing in spite of the fact that it attempts to do too much in too little time. But isn't this the perennial problem we face day in and day out?

#### Former Dean At Bennett Dies

Dr. Isaac H. Miller, Sr., prominent Methodist teacher and dean, died on Feb. 23 at the age of 89. His last academic assignment was as head of the education department at Livingstone College, Salisbury, from which he retired in 1957. He continued to live in Salisbury and was for many years active in the civic life of the community.

His son, Dr. Isaac H. Miller, Jr., is president of Bennett College. Among other surviving relatives are his widow, Mrs. Hattie Miller; a daughter, Mrs. Eloise Simpson, who heads the music department at Livingstone College; another son, the Rev. Howard Miller of Davidson; and a foster son, M. Allen Wright of Flint, Mich.

A graduate of Rust College and the University of Chicago, Dr. Miller was once in the capacity of dean at Bennett College as well as at Rust College.

Memorial services were conducted on Feb. 28 at Moore's Chapel AME Zion Church, where he held membership, with burial in Oakwood Cemetery.

### **General Conference Agenda Set**

ATLANTA, GA. (UMI)—The agenda for the opening events of the 1972 United Methodist General Conference was completed here February 16-17 by the Commission on Entertainment and Program.

First official event will be the service of Holy Communion at 7:30 p.m. April 16 in the Civic Center. Bishop Thomas M. Pryor of Chicago, Ill., is in charge of the service for the Council of Bishops. Ministers of the Atlanta area will assist in serving the elements.

The first morning devotional hour will begin at 8:30 a.m. April 17 in the Civic Center and the formal organization of the conference will begin at 9 a.m.

After necessary nominations from the Council of Bishops and the report of the Commission on Entertainment and Program, Bishop F. Gerald Ensley of Columbus, Ohio, will read the Episcopal Address.

Also on the agenda for the 1,000 delegates on the first morning will be reports from quadrennial study commissions on doctrine and doctrinal standards, and structure of general boards and agencies.

The afternoon of April 17 the 14 standing legislative committees will meet at 2:30 p.m. in St. Mark United Methodist Church to organize, elect officers, and consider the structure report. The committees also will meet Monday evening.

The report of the quadrennial study commission on social principles has been scheduled for 9 a.m. on April 18.

A reception given by the Atlanta Area for the bishops and the Judicial Council, and their wives, is scheduled for 8 p.m. April 15 in the Marriott Motor Hotel.

Other agenda items already scheduled include greetings from the mayor of Atlanta and remarks by fraternal delegates to the conference on April 19, and an appearance by the governor of Georgia on April 26.

Plenary sessions of the conference will be open to visitors. There will be about 5,500 seats on a first-come basis, according to the Rev. Norman L. Conard, Evanston, Ill., business manager and director of facilities. World Methodist Night is scheduled for 7:30 p.m., April 19, and Georgia Night will be observed at 8 p.m. April 22 and 23. Both of these events will be dramatic productions in the Civic Center theater.

Preachers at the morning devotional hours during the conference will be Bishops Lloyd C. Wicke, New York; Ralph T. Alton, Madison, Wisc.; Herman W. Kaebnick, Harrisburg, Pa.; Charles F. Golden, San Francisco, Calif.; W. Kenneth Pope, Dallas, Texas; Ole Borgen, Stockholm, Sweden; Lance Webb, Springfield, Ill.; Thomas M. Pryor, Chicago, Ill.; and W. Kenneth Goodson, Birmingham, Ala. Alternates will be Bishops Paul W. Milhouse, Oklahoma City, Okla.; and John Wesley Lord, Washington, D.C.

The Rev. J. Otis Young, Evanston, Ill., chairman of the budget committee of the Commission on Entertainment and Program, said the conference will cost about \$858,000. This figure does not include some local expenses such as Georgia Night and the bishops' reception.

In another action, the commission agreed to request a change in its name to Commission on the General Conference.

## Site Of Preaching Services Moved

ATLANTA, GA. (UMI)—Action here February 16 apparently has cleared the way for a controversial San Francisco, Calif., pastor to speak at one of the afternoon worship services scheduled in conjunction with the 1972 United Methodist General Conference here April 16-30.

With only one negative vote recorded, the conference's Commission on Entertainment and Program reaffirmed the invitation issued a year ago to seven pastors, including the Rev. A. Cecil Williams of Glide Memorial Church in San Francisco, to preach at the services.

However, because of the objections of the pastor of First United Methodist here



The officers of the Western N.C. Conference Ministers' Wives Association will meet on Tuesday, Mar. 21, 11 a.m., at Wesley Memorial UM Church in High Point, during the Mission to Ministers. Officers who head this organization are (from left) Mrs. Earl K. Gibson, corresponding secretary; Mrs. J.C. Groce, Jr., historian; Mrs. James C. Peters, vice president; and Mrs. Julian A. Lindsey, president; not shown, Mrs. Ronald Koonts, treasurer, and Mrs. John Christy, recording secretary.

#### THE REAL PROPERTY OF THE PARTY OF THE PARTY

to having Mr. Williams speak from his pulpit, the entire series has been moved to Trinity United Methodist Church.

The invitation to Mr. Williams has drawn nationwide attention in recent weeks through articles in newspapers and magazines and in pamphlets from a Georgia-based group.

The Rev. Irving L. Smith, Oklahoma City, Okla., a vice-chairman of the Commission on Entertainment and Program and chairman of its program committee, said that because of the objections he had received he wanted the commission to review the invitation.

Dr. Smith reported that since mid-December he had received some two dozen letters protesting Mr. Williams' appearance, including two petitions, and two letters supporting the invitation.

Discussion of the issue occupied about two hours in the commission meeting, and in a separate meeting of the program committee.

During the discussion, the Rev. Jack M. Tuell, Vancouver, Wash., a commission member, read a number of letters from officials and members of the California-Nevada Annual Conference of which Mr. Williams is a member, voicing support for the controversial black minister.

(Continued on page 31)

# BULLETIN BOARD

TO: All Boards, Commissions, Committees, and Agencies of the WNC Conference

RE: 1972 Program and Reports Booklet

All reports to be included in the 1972 Program and Reports Booklet must be in my office no later than May 9. These reports should be in duplicate and typed double-spaced.

W. T. Medlin, Jr. Conference Secretary

#### SALARY PLAN MEETING

There will be a meeting Tuesday, March 14, at 10 a.m. at Wesley Memorial UM Church in Statesville of all persons interested in formulating a proposal for a fair and equitable salary plan for ministers in the Western North Carolina Conference. Any person interested in discussing this proposal is invited to attend.

Rev. J. P. Greene

#### SANFORD DISTRICT WSCS

The Women's Society of Christian Service of the Sanford District will hold A-Day-Apart on Tuesday, Mar. 28, 10 a.m., at Page Memorial Church in Aberdeen.

The day's program is being planned by Mrs. V.R. Queen, district secretary of spiritual growth, and the guest speaker will be Mrs. Charles Miller, the N.C. Conference secretary of spiritual growth.

The meeting will last through lunch. Each person is asked to bring a sandwich. Drinks and dessert will be furnished by the local church.

Marjorie J. Doub Public Relations

# METHODIST NEWS ROUNDUP



"The New Human-ness," what it means to be a human being in the latter part of the 20th Century, will be the theme for the 26th annual United Methodist Series of The Protestant Hour. Dr. William A. Holmes, senior minister at University UM Church in Austin Texas, will be the radio minister for the series which will run 12 radio mermons from April 2 through June 25. A special report from the 1972 General Conference will be broadcast on May 28.

#### WAHINGTON LAND USE AWAITS GENERAL CONFERENCE ACTION

WASHINGTON, D. C. (UMI)—The Methodist Corporation, which controls an 11.8-acre site here for the United Methodist Church, has decided not to make any development proposals to the 1972 General Conference.

Primary reason was said to be that proposals for revising the structure of most national agencies could have serious implications for the number and nature of units to be headquartered here. The corporation, at its annual meeting February 14, did decide to say to General Conference that it is ready, once organizational decisions are

made, "to plan for, suggest financing for, and supervise construction of that which may be needed in Washington."

#### LINE HELD ON HEALTH INSURANCE RATES

EVANSTON, Ill. (UMI)—A continuance of current premium rates for another year for most annual conferences and other groups taking part in the United Methodist Board of Pensions Hospitalization and Medical Expense Program, and increased benefits for persons 65 and over, have been announced by the board here.

The Rev. Claire C. Hoyt, general secretary, said that favorable average claim experience and administrative economies will make possible the continuance of current rates through June 30, 1973, for groups which have participated in the program two years or more. Increased benefits for persons 65 and over comes through a reduction from \$100 to \$50 per year in the deductible for private duty nursing and prescription drug expenses of covered persons

#### PROJECT EQUALITY TO BE PROMOTED

The Council or Secretaries, during their meeting Jan. 26-27 in Nashville, Tenn., laid plans for vigorous promotion of Project Equality (PE) during the next four years. It asked its executive committee to find \$10,000 for the organization this year with payments to be channeled through the Commission on Religion and Race. It also voted to recommend to the General Conference that \$20,000 per year be provided for PE during the next quadrennium.

In addition, the council voted to ask General Conference to adopt a policy statement which would commit all UM annual conferences, local churches, institutions, boards, agencies to the following:

- 1. no discrimination by "race, creed, color, national origin, sex or age" (except where such is an occupational qualification) in recruitment, hiring and promoting;
  - 2. equal training opportunities for all;
- 3. non-discrimination in "compensation, benefits, transfers, layoffs, return from layoff; education and tuition assistance";
- 4. "Periodically conduct analyses of all personnel practices and develop plans to insure that equal opportunity is supported through an affirmative action program making full use of the services of Project Equality, Inc."

## DELEGATES QUIZZED ABOUT EPISCOPAL ELECTIONS

Delegates to the South Central Jurisdictional Conference have received a questionnaire asking that they "indicate the names of persons" whom they hear or feel will be given serious consideration for election to the episcopacy. The questionnaire came from editor Miles W. Jackson of the Nebraska Messenger and editor Charles A. McEowen of the Missouri Methodist.

In explaining their action, the editors said, "We are not asking for whom the delegates will vote and we are not taking a straw ballot." They intend to publish the information which they receive. Jackson and McEowen stated further, "We are not seeking to influence the balloting for bishop but we are concerned that all United Methodists have knowledge as to who is being considered for office."

Delegates were not asked to sign the questionnaires.

## YOUTH MINISTRIES HAS STAFF SHIFTS

The UM Council on Youth Ministries

(UMCYM) has undergone the following changes in staff personnel: Larry Jacobs and Gary Thomas, on the Youth Service Fund staff in Nashville have gone to the Dayton UMCYM office. Steve Harding is leaving the Dayton office to take a job in the east. Scott Jones and George Dalrymple, both of Denver, Colorado, began work in Nashville Feb. 1. They will devote full time to UMCYM plans for the 1972 General Conference.

# \* \* \* CAPSULES

Theodore M. Berry, a member of the United Methodist Judicial Council is scheduled to become mayor of Cincinnati, Ohio, a year from now in a unique arrangement that sees two men dividing the normal two year-term in the post. Mr. Berry will be the first black mayor of the city.

The Kev. James M. Wall, editor of the Christian Advocate, national weekly magazine for United Methodist pastors and other leaders, has been slated as the Democratic candidate for Congress in the 14th District of Illinois. Dr. Wall will continue in his editorial post during the campaign.

The special program-planning number of *The Interpreter*, which usually comes out in May, will appear this year in its September issue. The change has been made in order tosynchronize with the General Conference and the beginning of the new quadrennium.

The United Methodist Development Fund had a whopping increase in its investment funds from \$1,704,000 in 1970 to over \$6 million in 1971.

The Rev. Harold C. Case, prominent United Methodist clergyman and president of Boston University from 1951 to 1967, died February 21 in Glouchester, Mass. He was 69.

## VOICE OF

## THE PEW

Sponsored by the Committee on Interpretation and the Board of the Laity of the WNC Conference. All United Methodists are invited to participate. Questions should be directed to John Borchert, 305 Cole Building, 207 Hawthorne Lane, Charlotte, N. C. 28204.

Answer to Church Investments Question (Cont'd).

This is the second part of answers concerning a charge by a National Council of Churches agency that 10 major Protestant denominations had \$203 million invested in prime military contractors. The charge was made by the Corporate Information Center of the NCC, and named the United Methodist Church as the largest investor.

The following comment (in part) was received from Stephen F. Brimigion, treasurer of the UMC's Board of missions: "For some years now the Board of Missions has been trying to actively evaluate what social consciousness can be part of the investment guidelines and how.

"Speaking for myself, I feel that the National Council study completely misses the boat. They have equated size to sin. We are a nation which is currently spending something in the area of 10% of our gross national product on defense or war related industry. This says our whole economy is geared to the problem and we all participate in the guilt or innocence involved.

"Many of the so-called "Peace Mutual Funds" which are evolving have criteria which say that they will not invest in a firm that has sales in a defense area of over a certain percentage of their total business. The percentages range all the way from 5% to 20%. Please note that the National Council Study is just on dollar volume without regard to its relationship to total activities."

"Each of the Divisions of the Board of Missions will be looking at this study, but I project that they will find their own previous analysis was sounder judgement and stay with it."

Dr. Claire C. Hoyt, general secretary of the General Board of Pensions, was contacted and stated in his reply that this board as evidenced in its minutes, had been giving attention to religious and social concerns in its investments since 1968. He went on to say that "The news releases concerning involvement in military 'defense contracts' is inaccurate." His reply continued, "The involvement of the General Board of Pensions in what might be called 'defense contracts' is approximately three-fourths (3/4) of 1% of the total funds entrusted to and administered by the General Board of Pensions."

Dr. Luther E. Tyson, director of the department of Economic Life of the General Board of Christian Social Concerns, was contacted and stated the following in his reply: "The primary problem is not that the churches have had no social and economic criteria to guide them in their investments. The problem is that the criteria have been too narrow. For instance, most of the agencies of The United Methodist Church will not invest in companies primarily engaged in the tobacco, liquor, or gambling industries. Yet, they will invest in companies engaged in the production of anti-personnel weapons, napalm, atomic bombs, and poisonous anti-personnel chemicals."

He further stated: "A secondary problem, related to the first, is that boards and agencies of the church utilize investment advisers who have no training in the field of social ethics. Furthermore, most boards and agencies draw away from frankly facing the ethical issue by special pleading that religious programs are different. In other words, the good that is done by the income overrides the way the income is produced."

"One thing we must guard against", Tyson continued, "is that while the church is a wealthy institution, it does not possess a great amount of undesignated funds. The investments we are talking about constitute pension funds, institutional endowment funds for ongoing programs, and mission funds for designated purposes. None of these funds meet the operating budgets of the churches. We must convey the full facts to the laity if we expect their continued support."

When the Voice of the Pew contacted the Western N. C. Conference treasurer, Fred D. Russell of Charlotte, the latter explained that in the interest of good stewardship, he kept "working" funds to "an absolute minimum". "All amounts not needed are invested in U. S. Treasury Bills on a day to day basis, which makes funds immediately available for use as needed by the Conference and/or the Conference Boards and Agencies. No large bank balances are maintained since we have bond holdings which can be readily converted to cash."

The Voice of the Pew has received considerable supportive data from the persons quoted above. Copies of materials will be furnished upon request for the cost of copying and/or mailing. Inquiries should go to the address indicated at the head of this column.

On the National and World Councils

Q - How can the local church receive up-

to-date and reliable information about activities of the National Council and World Council of Churches?

A - A recent film strip, "Where the Wind Blows", prepared by the United Methodist Church gives accurate and reliable information on the activities of the two Councils. A copy of this can be rented from the Audio-Visual Library, P.O. Box 749, Statesville, N.C. 28677, for \$1.00. If you would like to correspond directly with the World Council of Churches, you can address your mail to: Dr. Eugene L. Smith, executive secretary, World Council of Churches, 475 Riverside Drive, Room 439, New York, New York 10027. If you want to correspond directly with the National Council of Churches, you can address your mail to: Department of Publication Services, National Council of Churches, 475 Riverside Drive, New York, New York 10027. (Answer by VOICE OF THE PEW Committee).

Q - Does the United Methodist Church support all the activities of the National and World Council of Churches?

A - These two organizations are agencies of cooperation through which many Christian denominations seek to do together those things which they can do cooperatively better than they can do seperately. The United Methodist Church is one of the denominations which works through the National Council and World Council. We have representatives on their decision making bodies. and make an appropriation to the support of each agency. (Two cents per Annual Conference member for the World Council and nearly five cents per member for the National Council). This does not mean that all of our leaders are in agreement with everything the National Council or the World Council does. No agency representing such a broad cross-section of the people of the world could expect to have the agreement and support of all whom they seek to represent, just as our government

(Continued on page 31)

15

## Farmville UM Church Consecrated



Farmville United Methodist Church



(From left to right) Lay Leader, J. Irvin Morgan, presents the new United Methodist Church Sanctuary and Educational building for Consecration—with Rev. Howard McLamb, Bishop William R. Cannon, Rev. Allen Lee, and Rev. Jack L. Hunter, leading in the Act of Consecration.

Consecration services were observed for the United Methodist Church of Farmville on Sunday, Jan. 30, at eleven o'clock. Bishop William R. Cannon, episcopal leader of the Raleigh and Richmond areas, led in this service, assisted by the Rev. Howard M. McLamb, Green-

ville District superintendent, the Rev. Allen C. Lee of Red Springs, a former pastor, and the Rev. Jack L. Hunter, minister of the church.

This special service celebrated the completion of the church's first phase building program, located on a newly acquired five and one-half acre site in a growing residential section of the town. The sanctuary, sacristy, conference room-library, fellowship hall, choir room, minister's study, administrative office, secretarial work area, nursery and classrooms for toddlers, children, youth and adults were completed in this building phase.

The furnishings for the sanctuary were designed by Rambusch of New York with many items being handmade in Norway and Sweden. In addition to the chancel furnishings, a Casavant pipe organ has been installed in the balcony Freeman-White Associates, Inc., of Charlotte were the architects for this projec with Davidson and Jones of Raleigh, the general contractors, and Omnia Design o Charlotte designing the furnishings fo the office and educational facilities.

Methodism for the Farmville community dates back to the Revolutionar War period when in the late eighteent century the earliest circuit riders rod;

(Continued on page 23)

## Churches On

## Advocate Club Plans

NORTH CAROLINA CONFERENCE ALL-ADMINISTRATIVE BOARD CHURCHES

Burlington District

Fairview, D.M. Lewis Durham District

St. Paul, Durham, B.M. Carden

Elizabeth City District

Windsor, Windsor, R.M. Drew

New Bern District

First, Morehead City, A.P. Hill, Jr.

Swansboro, Swansboro T.M. Faggart

Raleigh District

Jenkins Memorial, Raleigh, J.T. Smith

Tabernacle, H.N. Lovelace

Wake Forest, Wake Forest, I.J. Wall

Rocky Mount District

First Church, Wilson, W.B. Petteway

West Halifax Chg., J.E. Morrison

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Gastonia District

Boger City, J.L. Ervin

Greensboro District

Hickory Grove, F.D. Beaty

High Point District

Piney Ridge, Empire Chg., G.L. Warren

Rankin Memorial, High Point, W.G. Burgin

Marion District

Burke Chapel, Mt. Harmony Chg., J.H. Deyton

North Wilkesboro District

First, N. Wilkesboro, W.L. Lanier

Center, Rocky Springs Chg., T.F. Prichard

Carson's Chapel, Rocky Springs Chg.

Rocky Springs, Rocky Springs Chg.

South River, Rocky Springs Chg.

Statesville District

Statesville District

Claremont: Bethlehem, A.F. Phibbs

First, Maiden, W.B. Bobbitt

Port City, Port City Chg., Liston Sellers

Brown's Chapel, Port City Chg.

Morrows Chapel, Port City Chg.

Motts Grove, Port City Chg.

Thomasville District

Denton, Central, K.D. Crouse

Pine Woods, C.A. Haire

(Continued on page 23)



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## IN MEMORIAM

### MRS. IMO LOU EVANS

The Women's Society of Christian Service of Mt. Olivet United Methodist Church, wish to pay tribute and honor to the loving memory of Mrs. Imo Lou Evans (Mrs. Paul Evans, Sr.) who departed this life on Nov. 5, 1971, at the age of 80.

Mrs. Evans was a loyal member of Mt. Olivet Church for 48 years. She was a charter member of the Women's Society of Christian Service. Her influence and devotion to her church, family and friends will be long remembered by those of us who knew her. Her kindness among us will be greatly missed.

We thank our God for this life of his faithful servant who lived and served among us.

For her dedicated service and life, we offer this tribute to her memory.

Respectfully,

Women's Society of Christian Service Mt. Olivet United Methodist Church By Mrs. Woodrow Zimmerman, President Mrs. Steve Beck, Secretary

#### MRS. MILDRED PAULINE WIMBISH

The Members of the Women's Society of Christian Service of Rockford Street Methodist Church, Mount Airy, and the membership of the Church wish to pay a tribute of love, honor, and respect to a devoted and loyal member, Mrs. Mildred Pauline Wimbish, who passed away in the afternoon of December 24, 1971.

During her years as a member of our church she faithfully fulfilled her commitment to Christ and her church, and supported it with her prayers, her presence, and her gifts. The depth of her influence was evident in the church where she had served in many offices including thirty two years as Sunday school teacher, and especially in the choir where she has served as organist for many years.

Mrs. Wimbish was a charter member of the WSCS, had been presented a life-time Membership, and was an inspiration to all of the members. She was kind and sincere and radiated sunshine. She possessed a gentle disposition, free from pride or vanity.

Her dedication and loyalty to God, the Church, and community will long be an inspiration to all with whom she was associated. We miss her presence but thank God for the life she shared with us and the influence she had on our lives. Her memory shall live on. For her dedicated service and life we offer this tribute to her memory.

Respectfully submitted Mrs. George Witt, Pres. Miss Lillian Creed, Trea. Mrs. R. G. Carpenter, Member

## JASPER BROOKS FRIZZELLE

"Behold, a sower went forth to sow ... and some fell into good ground and brought forth fruit".

Jasper Brooks Frizzelle, affectionately known throughout Eastern North Carolina as "Jake", died at his home in Maury on January 3, 1972, after a long period of fail-

ing health.

He was born on October 17, 1885 in Greene County—the third son of Jesse Tedoc and Lovie Cornelia Brooks Frizzelle. He grew up in the community of Ormond's Chapel, and became a member of that congregation at an early age. Throughout his long and useful life he was a devout and loyal member of the Methodist Church. It was largely through the inspiration and generosity of "Mr. Jake and Miss Dare" that the beautiful new church was built at Maury. It has become a living memorial to their beloved son, J. Brooks Frizzelle, Jr.

After two years at Trinity College, now Duke University, Mr. Jake forsook the thought of any so-called profession and went to Smith-Deal Business College in Richmond, Virginia. He came back home and he had a profession, after all. He was a professional farmer, a progressive farmer, a master farmer—and in all those years he was a gentleman farmer.

On June 28, 1911 he was married to Miss Virginia Dare Pittman, and their more than fifty years together were truly a "Darby and Joan" life of contentment. When she was called to her Heavenly reward he was married to her sister, Miss

Lovie Delle Pittman on July 13, 1963-and where Dare left off, Lovie Delle picked up, and made the sun-set years of his life very happy. He is survived by his wife-and by one brother, Dr. John L. Frizzelle of Durham, N. C.-and numerous nieces and nephews.

"Mr. Jake" always lived by the code of a gentleman, but he was understanding and helpful in his dealings with "All sorts and conditions of men". As he went about among us in his gentle but positive and influential way, wherever he saw a need he wanted to do something about it. He was interested in the farm boys that were coming along. He made it possible for many boys to go to college to learn how to be better farmers, and to be leaders in the field of agriculture.

He left a legacy not measured in dollars and cents-a love of the land-with all the help and blessings it has brought to manan appreciation for one of God's greatest gifts to us.

We committed his soul to the God who gave him life-his body to the dust of the earth that he loved so dearly.

May he rest in peace.

J.B.M.F.

#### MRS. EMMA G. FLETCHER

The Woman's Society of Christian Service of the First United Methodist Chruch is privileged to pay loving tribute to the memory of a dear friend and dedicated Christian co-worker in our church and community.

Mrs. Emma G. Fletcher left us for awhile on January 17, 1972 to enter life in the larger service of the Heavenly Father. This community was truly blessed in the life of a lovely Christian, a friend with love and kindness for all, and a devoted wife and mother.

Her steadfast faith, constant service in the kingdom's work, her generous sharing of her gifts and blessings were examples we might all follow that we may live a better and more useful life. We have sustained a great loss, but the inspiration Mrs. Fletcher gave us will live on.

#### Be it therefore resolved:

That we give thanks to God for the years we shared with her, we hold in our prayers

the dear daughter and other members of her family who will miss her so deeply.

That a copy of these resolutions be sent to the members of her family, a copy be entered into the minutes of the Woman's Society of Christian Service, and one sent to the Washington Daily News.

Signed-Committee on Resolutions of Love and Respect Fannie T. Mitchell Ona Ruble Geven G. Richardson

#### MRS. GLENN A. BOYD

Estelle McCraken Boyd died Nov. 6, 1971, in Haywood County Hospital in Waynesville after a short illness.

Surviving are: two daughters, Mrs. Lou Belle Browning and Mrs. Margaret Blackwell of Waynesville; three sons, David A. of Rt. 2, Glenn F. of Rt. 4 and Enos R. of Waynesville. Her husband, Glenn A. Boyd, died in 1969.

Funeral services were held in Shady Grove Methodist Church on Nov. 8. The Rev. D.B. Martin officiated.

Burial was in Hillcrest Memorial Gardens, Waynesville, N.C.

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## WOMEN'S NEWS

## North Carolina Conference

Mrs. Bruce Hargrove

#### GUILD WEEKEND

The Annual Meeting of the Wesleyan Service Guild of the North Carolina Conference will be held at the Sir Walter Hotel in Raleigh on March 18 and 19. The opening session will begin at 2:00 p.m., with Mrs. George Tyson, chairman, presiding. The theme of the meeting will be "We Are The Mission".

Dr. John K. Bergland will speak on the Book of Matthew at the Saturday evening and Sunday morning sessions. He is Director of Admissions and Instructor in Homiletics at the United Theological Seminary in Dayton, Ohio. He is a native of Montana, where he grew up in a parsonage family. He graduated from Westmar College in 1952, and from the United Theological Seminary in 1955. He was ordained by the Montana Conference, and served churches in Ohio for twelve years as a parish minister. He has served as a trustee of Otterbein College, and was a delegate to the General Conference of the EUB Chruch in 1966,the Uniting Conference and the North Central Jurisdictional Conference in 1968. He has authored Church School study materials, and is the author of the Bible Week Study Book "Calling and Conduct". He is the co-author of the book, "Strangely Warm", which is a study of the United Methodist heritage. His hobby is aviation, and he holds commercial and flight instructor certificates, He often uses private aircrafts in his travels. He is married to the former Barbara Jean Benfer, and they have two children.

Rev. Alec Alvord will speak at the Saturday afternoon session, and show slides of Rhodesia, where he and his wife



Rev. Alec Alvord

have spent two terms as missionaries. He was born in Salisbury, Rhodesia, where his parents were serving as missionaries of the United Church of Christ. He graduated from Prince Edward High School in Rhodesia, and came to America to attend college and prepare for missionary service. He graduated from Washington State University and the Pacific School of Religion. He was ordained Deacon by the California-Nevada Annual Conference of the Methodist Church. While attending the missionary training program at Scarritt College, he met his wife, the former Dorothy Weems, of Birmingham, Alabama, and they decided to go the mission field as a team. They served in Rusape, Rhodesia, from 1959 to 1964. During their first furlough Rev. Mr. Alvord attended Duke Divinity School, and received a Th. M. degree in 1965. They then served two years in Western North Carolina Conference, at Pinnacle, N.C., and returned to Rhodesia in 1967. They served as missionaries until 1971. During his furlough, Rev. Mr. Alvord is

doing further studies in Old Testament in the Duke Divinity School, and they plan to return to Rhodesia at the end of this year.

## WESLEYAN SERVICE GUILD

The conference executive committee of the Wesleyan Service Guild met January 29 at the Sir Walter Hotel in Raleigh. Mrs. George F. Tyson, chairman, presided.

The meeting was opened with a meditation by Mrs. Lucille Donnell, Spiritual Growth chairman. The district chairmen reported inspiring fall meetings, with good attendance.

A combined Spiritual Growth Retreat for the year 1973 was suggested by Mrs. C.R. Miller, conference chairmen of spiritual growth in the Women's Society of Christian Service. This would be held in two sessions—one from noon on Friday to noon on Saturday and the other from noon on Saturday to noon on Sunday, enabling more from each organization to attend. The suggestion was approved by the committee.

Miss Addie Jones reported that two foreign students were given scholarships to help further their education at St. Augustine College.

The chairman of Christian Social Relations, Mrs. Emily Bullock, urged all members to read, listen and learn about what is going on in our state and nation, and to be sure to get out and vote!

Plans were made for the "Guild Weekend", which will be held at the Sir Walter Hotel in Raleigh on March 18 and 19. The theme of the meeting will be "We Are The Mission";

The members of the executive comnittee are looking forward to attending he quadrennial Society-Guild meeting in Tharleston, S.C., March 24-26.

Mrs. George F. Tyson is the new Vorth Carolina Conference chairman of he Wesleyan Service Guild.

She has served as chairman and secreary of the Durham District, and presi-



Mrs. George F. Tyson

dent and treasurer of her local Guild, church school teacher, chairman of the Commission on Missions, and is now a member of the Official Board of Calvary United Methodist Church, in Durham.

Julia is the daughter of the Mr. and Mrs. Robert Isaac Broughton, and widow of the late George F. Tyson. She is employed as senior accountant with General Telephone Company of the Southeast.

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Contact Epworth United Methodist Church, Hope Valley Road, Durham, N. C. 27707. Phones: (919) 489-6209, 489-2041 (Rev. Simonton); or 489-4691, 688-8046 (Mr. Collie).



## WOMEN'S NEWS

## Western North Carolina Conference

Mrs. John C. Wright

### NEWS OF THE DISTRICTS

The Charlotte District Women's Society of Christian Service and the Wesleyan Service Guild will have a Lenten Day Apart service on Wednesday, March 15, at Sharon United Methodist Church, Charlotte, from 10 a.m. to 2 p.m.

Rev. Mrs. C.G. Norton, pastor of the Edneyville and Fruitland Methodist churches near Asheville, will be guest speaker. Her topic will be, "Searching Questions Answered." Mrs. C.C. Phillips of Charlotte is in charge of arrangements.

The Wesleyan Service Guild of St. Paul United Methodist Church in the Winston-Salem Forsyth District observed Guild Month with a special worship service on Sunday morning. The Rev. James Gwyn, pastor, gave a challenge to all of the women of the church as he presented his sermon based on the Purpose of the W.S.C.S. and W.S.G.

Later in the day the Guilders planned a session featuring a panel discussion of, "Higher Education and Today's Student." The panel was composed of students and faculty from Winston-Salem State University and John C. Smith University.

Plans for the Annual District Meeting were made by the *Greensboro District* Executive Committee at a recent meeting at Grace United Methodist Church, Greensboro. The District meeting will be held on May 4—the time and place to be announced later. Mrs. Carl H. King will be guest speaker.

Mrs. John S. Long, treasurer, reported that during the past year the District had exceeded its mission pledge by almost \$5,000, contributing a total of \$28,383 in the Women's Societies and Guilds. Mrs. Robert H. Stamey, president, paid tribute to the officers for their very fine work.

The women of Marshville United Methodist Church in the Albemarle *District* had their annual observance of the Call to Prayer at their church in January. Dr. Mellicent Huneycutt, former missionary teacher in Korea and now professor of English at Pfeiffer College, was guest speaker. Her topic was "Open Up Your Life", the subject of the 1972 service.

The members of Societies and Guilds of the Mt. Moriah-Fountain Hill and Wingate churches joined the group for the inspirational program.

The Executive Committee of the Women's Society of the Winston-Salem Forsyth District made plans for the Annual Meeting to be held on April 13 at Morris Chapel United Methodist Church Walkertown. Mrs. L.M. Mayfield, vice president, will be in charge of the program.

Mrs. Norman Martin, treasurer, an nounced that a total of \$27,978 had been paid on the mission pledge for the year, which is \$2,978 over the amount pledged. The committee recommended that the 1972 pledge be increased to \$26,000.

Mrs. James Ringley, president, worth represent the District at the meeting of the Southeastern Jurisdiction Society Guild in Charleston, S.C. March 24-2

## 1972 SEMINAR ON

## CHURCH AND COMMUNITY

The 1972 Seminar on Church and Community, sponsored by the N.C. Council of Churches and N.C. State University at Raleigh, will be held on March 13-14 at Fairmont United Methodist Church, Raleigh.

Speakers for the event will be George H. Esser, Jr., Chapel Hill, Hon. Joy Joseph Johnson, Raleigh; Hon. McNeill Smith, Greensboro; and Dr. Abraham Holtzman, Hon. H. Patrick Taylor and Dr. Donald W. Shriver, Jr., all of Raleigh.

The theme of the seminar is, "The Church and Politics." Reservations may be made by writing T.N. Hobgood, Jr., P.O. Box 5040, Raleigh, N.C. 27607.

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Red Hill, Mitchell-Yancey Chg.

Tipton Hill, Mitchell-Yancey Chg.

Mount Hebron, A.A. Wilson

North Wilkesboro District

Wilkesboro, Wilkesboro, H. Glen Lanier

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Christian Advocate

## Church Consecrated (Continued from page 16)

through and established preaching places. It was not, however, until 1901 that a Methodist Church was first organized in Farmville. Since that time two church buildings, one built in 1904 and the second in 1925, have served this growing congregation.

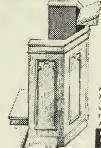
The second phase of the Farmville Church building program will include the erection of a bell tower, chapel, memorial garden, landscaping, and additional office and educational facilities.

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## SILER CITY, NORTH CAROLINA



Page

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## Sunday School Lesson

By Dr. RAYMOND A. SMITH (International Lesson Series)

FOR MARCH 19

## The Redemptive Fellowship

Background Scripture: Acts 4:32-37; Romans 15

Lesson Scripture: Acts 4:32-37; Romans 15:1-7

What is the meaning of redemption? There is a story about a woman who called the bank and said she wanted to talk with someone about her bonds. She was asked: "Are you interested in redemption or conversion?" The woman's answer was: "Oh, I'm sorry. I thought I dialed the bank, but I must have dialed the church!" This story may prove simply that some people are ignorant about bank procedures. But it also may raise the question as to whether or not church members really understand the meaning of redemption; and, further, whether the term "Redemptive Fellowship" means a great deal to the average person

From "A Theological Word Book of the Bible" by Alan Richardson, a very useful paper-back (Macmillan \$2.45), we take the following definition: "The word (redemption) is derived from the practice of buying back something which formerly belonged to the purchaser, but has for some reason passed out of his possession . . . . When used figuratively in the Bible, it emphasizes the fact that in the saving activity of God, supremely manifested in Christ, something of decisive import has been done for the salvation of mankind." We are told further that the word redemption, or some form of it, occurs 130 times in the Old Testament and 25 in the New.

What would a "redemptive fellowship" be like? Would it not be a group of persons who were blest with a quality of life that could be communicated to people in such a

manner as to bring them out of a life dominated by sin and remorse, and into a life where the accent is on forgiveness and love? It would be an association of persons in which the best impulses are constantly strengthened and the lower ones discouraged, where it is easier to "believe the best" about God and man, rather than the worst.

In this lesson we may see how the church was regarded by two of the great figures of the past, St. Luke and St. Paul. Luke's account in Acts 4:32-37 shows how the early church possessed unity: "they were of one heart and soul." This mutual concern led to (1) a sharing of material possessions and (2) a great power for witnessing. It would appear that they shared both material goods and spiritual power. As to the sharing of their property, some have seen in this evidence of a communistic trend in early Christianity. The charge is, of course, absurd. They were moved to share with the needy, not because they believed the possession of private property was sinful, but because they could not bear to see their brethren suffer while they had the means to relieve their suffering. As to their power in witnessing, this must have come from the realization that the Lord was with them, and that he had given them a commandment to witness.

Turning to Paul's statement about the character of the church (Romans 15:1-7), we see that he, like Luke, emphasizes their unity. But to maintain this unity, says Paul, "the strong ought to bear with the failings of the weak." One may surmise therefore, that the ancient church, like the modern one, had its share of "weak broth ers and sisters." And, while the term saint!

is applied to the members of the ancient church, a careful study of the epistles will reveal the fact that there were many who scarcely deserved this title.

Sometimes we hear the exhortation: "Be part of the solution, rather than part of the problem." This sounds good, but isn't it true that all of us are sometimes part of the problem and, by the grace of God, at times, part of the solution? That is why a redemptive fellowship must have, it its way of life, a large place for forgiveness. It is easy to be forgiving on some occasions when we feel we are "on top of life." But

Paul speaks of "suffering long", and still being kind. That is another matter.

The late Theodore Wedel in his essay on "The Christianity of Main Street" writes: "The church is a fellowship of resurrected sinners. Only in such a fellowship of those courageous enough to repent does surrender become possible. The Christian church is the fellowship of the proud, and the lustful and the envious—all walking through the deep waters of baptism and repentance to receive on the farther bank the handclasp of his brothers in repentance and the power of the Spirit."



SUNDAY SCHOOL LESSON

FOR MARCH 26

## One Body In Christ

Background Scripture: Romans 12:1-5; Ephesians 4:4-8; 1 Corinthians 12 Lesson Scripture: 1 Corinthians 12:12-27

"Now you are the body of Christ and individually members of it" (1 Corinthians 12:27). If we take this statement seriously we then have to say with John Calvin: "The church is called CATHOLIC, or universal, because there could not be two or three churches, without Christ being divided, which is impossible." The reader, after he has recovered from reading this statement by one of the greatest Protestants of all time, will probably ask: "What, then, are all these groups that call themselves "churches?" To put it another way, the statement in the hymn: "We are not divided, all one body we, One in hope and doctrine, one in charity" is to be sung, rather than practiced! One recalls the remark of Gilbert Chesterton: "A church member is one who would be equally shocked to hear the Gospel denied, or to see it practiced."

Our Scripture for this lesson deals with the nature of the church. We must conclude that when Calvin made the remark quoted above, he must have been basing it on Paul's view set forth in Romans 12:5: "For just as in a human body there are many limbs and organs, all with different functions, so all of us, united in Christ form *one body*, serving individually as limbs and organs to one another." This is to declare that the *true* church is *already* united. It is not a dream to be realized in some future age. It is true wherever and whenever this basic fact is confessed; or, we might add, whether it is confessed or not.

The reader must by now be thinking of all the different "churches" he knows about or has heard of. They are obviously not united in organization, nor are they working together as one body. But we have to make a distinction between the way the church looks to us, and the way it must appear to God. It has been said that there has always been "a church within the churches." That is to say there have always been those who have seen the church as God sees it, and also many who have never seen it that way. There is a story that tells of a letter Marie Antoinette received from her mother when she was in Paris. Maria Theresa, Empress of Austria, wrote her daughter and reminded her of her royal

heritage, and the obligations imposed upon her because of it. The Empress concluded her letter with a pointed question: "When will you become what you are? In the same way we may think of God as addressing us in the words: "When will what you call your church become My Church?"

Before he leads the congregation in the historic affirmation of faith known as "The Apostles' Creed" the minister prefaces it with this invitation: "Where the Spirit of the Lord is, there is the one true church, apostolic and universal, whose holy faith let us now reverently and sincerely declare." This means the true church is not where the bishop is, nor necessarily where its ministers are, but rather "where the Spirit of the Lord is," whether it's a storefront church in a back alley or the massive cathedral on the avenue.

At this particular time in history we are witnessing a great movement to remove what has been called "The Scandal of Christianity", namely the divided condition of the church. Those leading this movement have sketched out various plans for organization, doctrines, forms of wor-

ship, etc. Not everyone believes in this action, nor does anyone know at this time whether or not it will succeed. It was said long ago that "church unity is already a fact in those places where good men pray." The question is whether the church might speak to a divided world with more persuasion if the church itself were not so divided. The world might say to the present divided church: "Physician, heal thyself." The great high priestly prayer of our Lord in John 17 we read: "I pray that they all may be one, so that the world may believe Thou has sent me, the glory which Thou has given me I have given to them, that they may be one even as we are one."

Many are apprehensive about the possibility of being cast into some sort of "straight-jacket" uniformity. But cannot we envision a church where "unity" can be achieved without "uniformity? There is the possibility of unity in diversity. As St. Paul put it: "As it is, there are many parts, yet one body.... If one member suffers, all suffer together; if one member is honored, all rejoice together" (1 Corinthians 12: 20,25).

## Church Provides Mobility

Jerry Willis of Morehead City, who is a paralytic due to an accident ten years ago, until recently had to be moved entirely by someone else. Now he has his own "wheels" due to the interest of members of First UM Church in Morehead City.

The WSCS, under the leadership of Mrs. A. P. Hill, Jr., and the Young Fellowship Class worked together on the project. In a fund drive, spearheaded by Jack Roberts, \$1,795 was raised to buy Mr. Willis an allelectric wheel chair.

"Only one who has been unable to move is able to appreciate this marvelous gift of technology," said Mr. Willis. He is a regular soloist at the evening worship service and writes a newspaper column, "And Then the Mockingbird."



Standing, from left, Mr. Roberts, Rev. A. P. Hill, Jr., pastor, Mrs. Thomas Noe, WSCS treasurer; seated, Mr. Willis.

## NCCWU To Meet In Chapel Hill



Mrs. Martin Harvey

Two Baptist churches in Chapel Hill will be host for the Annual Assembly of N.C. Church Women United April 30—May 1. Guest speaker at both the Sunday evening and Monday morning sessions will be Mrs. Martin Harvey, national president of CWU, the first southerner and the first black woman so honored.

A prominent church woman of Jackson, Miss., Mrs. Harvey is a member of the executive committee of the Commission on Structure of the United Methodist Church. She has served on the Methodist Committee on Overseas Relief and as secretary of the General Board of Christian Social Concerns. In August 1971, Mrs. Harvey was elected to the executive committee of the World Methodist Council.

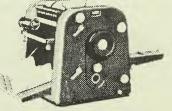
All local church women are invited to share in: Sunday, Fellowship dinner 6:00, University Baptist Church; evening service, 7:30, University Baptist Church; Monday, morning and afternoon sessions in Binkley

Memorial Baptist church; luncheon, Dr. Guion Johnson, guest speaker.

Theme for the Assembly is "According to Your Faith."

Pre-registration is requested. Send \$2.00 to Mrs. T. Fred Henry, CWU Treasurer, 114 E. Miller St., Salisbury 28144.

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#### HITTING HUNGER BEFORE IT STARTS

(Continued from front cover)

Thus large numbers are benefitted from a small beginning.

This kind of help means a lot, also, to the widow who received baby chicks, giving her a flock of high quality chickens for the first time. The result, again, will mean better nourishment for her children and added cash income.

The same could be said for the woman who got a start producing rabbits for meat. Or the old man up on the mountainside who was helped to get a colony of bees established.

All of this is a part of the Mani Project, through which Christians of many lands give help to people who are at the bottom of the economic heap in Greece.

The Mani Peninsula is at the extreme southern tip of mainland Greece. The Mani people are among the most proud and independent of all the peoples of Greece—but also among the poorest. Their stony soil is worn out from centuries of tilling and they are cut off from ready markets for what little they produce. They were the forgotten people of their country until the Greek Orthodox Church asked that churches of the world help.

The response came through Church World Service, the hunger-fighting agency of which the United Methodist Committee for Overseas Relief is a part. CWS in Greece is helping the 86,000 Mani people through a miniscule budget provided by UMCOR and other American churches.

The work is handled by a mini-staff of three Americans and a half dozen Greeks, most of them agricultural experts. From Athens, James Paton coordinates all CWS work in Greece—which means mainly the Mani Project. Down in Lakonia, which is where the Mani Peninsula is, Eldon Saffer runs the provincial headquarters in historic Sparta. He oversees the work of getting in the goats, rabbits, baby chicks, pigs, and almond seedlings. He, with others on the staff, travel among the Mani farmers to

find the ones in greatest need and families that will be able to make their farms demonstration plots to show others how to produce more and live above the hunger line.

Those who work closest with the farm and village people are quartered in the postcard port town of Gythion, in the heart of Maniland. Anchor men there are Doug Stutzman, a Mennonite ranch boy from Idaho doing alternate service, and Elefterious Tziangadouras—otherwise known as "Lefty"—a Greek agricultural expert.

A second Greek agriculturalist works with Lefty, not only to place Heifer Project stock, but to advise families on the best methods of caring for the stock once it has been placed. The same kind of advice is available to other families, with or without Heifer Project stock. The agricultural staff has close liaison with local representatives of the government ministry of agriculture, often stimulating the government people to move into new areas.

The Mani Project is in the process of starting a feed cooperative. Farmers of the area had turned away from growing cotton, which no longer pays, and are growing feed grains. But they lack a means of milling the grain or of marketing what they do not feed to their own stock. The feed mill coop, just now getting under way, is one answer to that problem. When it is a going enterprise, the Mani Project team will withdraw from it, leaving its operation to the farmers themselves.

A marketing co-op is being developed also for honey. Bees can find a way to live where farm animals cannot. Bees feed on thyme bushes, something like sage in the American west, and produce honey with a popular flavor. Until now there was no way of getting the honey to Athens or other population centers to the north.

The beekeepers co-op, by marketing and advising the beekeepers on better methods, has helped its 86 members to in-

crease production from 50 tons a year to more than 200 tons a year. One of the most imaginative innovations has been the Mani Project's experiment with new irrigation methods. Using microporous pipe developed by an American manufacturer, Doug Stutzman has been pioneering a new method of irrigation and demonstrating it to local farmers.

The experiment has been most useful in helping some very conservative people to see the possibility of doing things in a different way. As it turned out, this particular new method has both advantages and drawbacks. It will not revolutionize all irrigated farms in the area, but there is little doubt that future experiments will prove it to be useful with certain crops.

The microporous pipe is buried in the ground, in contrast to conventional open trench systems. When connected with the water supply, the half-inch pipes allow water to seep through the pipe walls, put-

N------

ting the moisture into the ground at the roots of the plants. There is less loss of precious water from evaporation. Furthermore, the water is used first by the crop, less being available to weeds between the rows. Disadvantages lie in the cost of the pipe and the labor involved in laying it and then digging it up before a field can be plowed for the next planting.

These and other benefits are helping to prevent hunger and malnutrition among the Mani people. It is a short-term project, though recently renewed for a few years longer. As Jim Paton says, "We are not in Greece to make a career. We are here to stay for a few years and get some things going that will help the people of the Mani to have a better life for many years to come."

Gifts to the One Great Hour of Sharing on Mar. 12 will help—in Greece and all over the world—to hit hunger before it starts.

# Bishop To Meet With Confirmation Classes cented but pastors are requested to

Confirmation classes from all churches in the North Carolina Conference are invited to attend the annual Bishop's Meeting on either March 18 or March 25. On each of these Saturday mornings, Bishop William R. Cannon will speak, answer questions and greet personally those young people who are to be confirmed this spring.

Raleigh's Edenton Street Church is host to the March 18 meeting. The March 25 meeting will be at St. James Church in Greenville. Each pastor is asked to arrange transportation for his class so that the boys and girls will arrive by 10:30 a.m. After an informal song-fest, Bishop Cannon will speak and answer questions.

Classes are asked to discuss their questions in advance this year and to submit them to the Bishop in writing. Individual questions from the floor also will be ac-

cepted, but pastors are requested to help the students formulate their questions in advance in written form.





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# CAROLINA BRIEFS

Dr. J. Lem Stokes II has assumed the position of acting director of the N. C. State Board of Higher Education. He replaces Dr. Cameron West who has assumed new duties with the Consolidated University of North Carolina at Chapel Hill. Stokes and other members of the Board of Higher Education staff will carry on the board's programs until its functions are merged this summer into the state's new system of higher education.

\* \* \*

Dr. Bernard Russell of Pfeiffer College is in the midst of a tour of educational institutions in Eastern and Western Europe. He is one of 140 educators who left on March 6 and will return on March 27. The tour is being sponsored by the Society for Comparative and International Education. Dr. Russell is director of library services and professor of religion at Pfeiffer.

\* \* \*

Bethany Church, Durham is in the midst of special Lenten preaching services, which began Sunday Feb. 20, with the Rev. Claude Young of Statesville as speaker. A Pennsylvania native who graduated at Duke, Rev. John Walker, came back to preach Feb. 27. March 5 through March 8 revival services were held with the Rev. Dr. Wilson O. Weldon, editor of the Upper Room, bringing the messages. On the three Sunday nights thereafter, the guest preachers are to be Rev. Brooks Patten of Jacksonville, Mar. 12; Dr. Thor Hall of the Duke Divinity School, Mar. 19, and Rev. Wallace Kirby of Fayetteville, Sunday night, Mar. 26.

\* \* \*

Larry Burch, in his first year as head basketball coach of Brevard College, was recently voted "Coach of the Year" in the Western Carolina Junior College Conference. Brevard, which had 19 wins and 6 losses, finished third in the conference.

\* \* \*

Dr. Thomas A. Langford, dean of the Duke University Divinity School, gave the 1972 Brame Lectures at Pfeiffer College Feb. 23 on "the problem of authority in contemporary thought."

\* \* \*

The Rev. Leon L. Blackman, a member of the National Board of Missions of the United Methodist Church, will conduct a Christian Stewardship Crusade at Muir's Chapel UM Church, Greensboro, March 17-28.

\* \* \*

Rev. Amos Taj, a minister to the elderly with the Greensboro Urban Ministry, visited on the Washington Circuit Feb. 19-20. On Feb. 19 a covered dish supper was held at Wares Chapel for both churches, after which the Rev. Mr.Taj spoke on his work with the elderly. On Sunday he preached at Wares Chapel at 9 o'clock and Wharton Trinity at 11 o'clock.

\* \* \*

The Rev. Donald Funderburk of Welcome will hold a revival on the Flat Rock Charge, Stokesdale, next week. He will preach at Palestine UM Church, Sunday morning through Tuesday evening, and at

Gideon Grove from Wednesday evening through Friday evening. There will be special music nightly.

\* \* \*

Each Sunday evening through April 6 at 6 p.m. Simpson-Gillespie UM Church in Charlotte will have a Celebration of Life service emphasizing Easter. On March 5 the Children's Division presented the program; the Youth Group will participate on March 12 and 19; March 26, the men of the church will give a dramatization of Leonardo da Vinci's "The Last Supper", and April 2 will be an Easter Worship service. Rev. James E. McCallum is pastor.

\* \* \*

The Chapel Choir of Westminister Choir College will present a concert of sacred music at West Irving Park UM Church, Greensboro, on March 23. On March 30 a group of young people from McComb, Miss., will present the folk musical "Life." They will be accompanied by a five piece combo. Both concerts will be at 8 p.m., and the public is invited.

## Service Moved (Continued from page 11)

The only vote recorded against reaffirming the invitation was that of A. G. Jefferson, Lynchburg, Va., chairman of the commission.

There were no votes recorded against moving the series to Trinity Church after it was announced that the Rev. Robert V. Ozment, pastor of First United Methodist Church, had objected to Mr. Williams preaching there. All the services originally had been scheduled for First Church.

Trinity's pastor, the Rev. Kenneth Jones, was quoted in the Atlanta Journal on Feb. 17 as saying he had no objections to Mr. Williams preaching from his pulpit. "He is an unusual minister doing valid work," Mr. Jones was quoted.

Trinity Church is about a mile from the

Civic Center where plenary sessions of the General Conference will be held. First Church is three blocks away. Trinity's sanctuary is about half the size of First's.

After the invitation to Mr. Williams had been reaffirmed, and the series of preaching hours moved to Trinity, Dr. Ozment issued a statement, given in part below:

"Since a rather large number of significant and serious allegations have been brought against Cecil Williams and none of them have been satisfactorily answered so far as I am personally concerned, I find it necessary to review my position as pastor of First Methodist Church in hosting the General Conference afternoon preaching series."

"I must in all good conscience reiterate my previous statement that until I know the truth about this man he is not welcome in the pulpit to which I am assigned."

Voice of the Pew (Continued from page 15)

cannot please all to the citizens of our nation. Our General Conference, however, still believes that we should work in and through these two agencies in cooperation with other denominations. (Answer by VOICE OF THE PEW Committee).

Meeting At A Glance (Continued from page 4)

mid-January in Kansas City), new minister training programs for the 1970's, the lay ministry program, communication, new trends in stewardship, the "new look" in faith and order.

WEIGHED-Further reports on developments and church concerns on such topics as drug abuse and alcoholism, local and regional ecumenism, general program planning, developments in China, India, Pakistan and Bangladesh.

APPROVED—Early planning for content and arrangements for the 1972 NCC General Assembly, to be held in Dallas, Texas, Dec. 3-7.

WILL NEXT MEET-June 9-10, 1972, in New York City.



## CAST YOUR BREAD. . . . .

by C.W. Byrd

I was standing in a department store check-out line recently when an amazing thing happened: the personality of the cashier changed abruptly from genial politeness to hateful animosity.

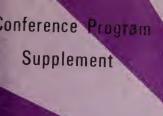
An elderly lady was fumbling for change in the depths of an oversized purse as the cashier waited patiently. The woman apologized for the delay and the cashier reassured her with a warm, sincere smile. The elderly lady finally finished her transaction and a younger woman was next in line, making caustic remarks about "stupid old women," and "lazy cashiers."

The cashier blushed but refrained from answering the rude woman, recalling, I suppose, that worthless adage that somebody once coined, which states that "the customer is always right."

The woman continued making sarcastic remarks as the cashier, with an ever-redding countenance, attempted nervously to check the purchases. By the time the woman left, her rudeness had been left behind—with the cashier. There was no longer a smile on her face; instead her lips were drawn and her eyes fired with anger. She began to hit the cash register keys with deliberate force, and glowered at the other customers as if daring them to utter a single word. By the time I placed my articles before her (rather fearfully, I must admit), the once-smiling young girl had turned into a resentful, raging lioness.

The above incident simply illustrates what all of us know too well; that one's attitude toward another can have lasting repercussions. Few of us have the ability to "roll with the punches," "turn the other cheek," or "return good for evil." Recognizing this weakness in ourselves, however, should make us more compassionate toward others. It is a terrible experience to be treated rudely, and the embarrassment and pain linger for a long time. We should remember the humiliations we have suffered in the past whenever we are tempted to ridicule another.

"Do unto others what you would have them do unto you" may be old-fashioned, but it is still one of the best rules of living.



Easter

DUKE UNIVERSITY DORWAY

christian aovocate

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No. 6



1972

NORTH CAROLINA

## christian aovocate

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## Calendar of Coming Events

#### NORTH CAROLINA CONFERENCE

Mar.	24	Conference Program Council, Methodist Bldg., 10 a.m.
Mar.	24-25	Um Testing and Guidance Clinic, N.C. Wesleyan College
Mar.	25	Bishop's Meeting with Confirmation Classes, St. James, Greenville, 10 a.m
Apr.	4	Annual Mtg., Board of Trustees, Methodist College
Apr.	10	Conference Plan Review Committee, Methodist Bldg., 10 a.m.
Apr.	10	Teacher Improvement Workshop, Rocky Mount District
Apr.	11	Board of Trustees, Methodist Retirement Homes, Executive Comm.,
		11 a.m., Lunch 1 p.m., Full Board Mtg., 2 p.m.
Apr.	13	Trustees of Methodist Home for Children, Raleigh, 10:30 a.m.
Apr.	17	Teacher Improvement Workshop, Southern Pines, 7-9:30 p.m.
Apr.	18	Teacher Improvement Workshop, Rockingham, First Church, 9-12 noon
Apr.	21-22	Handbell Festival, Edenton St. Church, Raleigh
Apr.	28	Board of Trustees, Louisburg College

#### WESTERN NORTH CAROLINA CONFERENCE

23 Mar.

Methodist Board of Publication, Inc., Holiday Inn South, Greensboro, 10 a.m.

Mar.	24-26	SEJ Society-Guild Meeting, Charleston, S. C.
Mar.	28	WSCS Day Apart, Thomasville Dist. Liberty Church, 10-12
Apr.	5	Seminar in Mental Retardation, Asheville District, Central Church
Apr.	6	Administrative Comm., Marion District Program Council, 6 p.m.
Apr.	7-8	Methodist Testing and Guidance Clinic, Greensboro College
Apr.	7-9	Winston-Salem Forsyth District Education Workshop, Youth Division
Apr.	9	Burke County Training Workshop, First Church, Morganton, 3 p.m.
Apr.	9	Davie County VCS Workshop, Union Chapel, 2:30 p.m.
Apr.	9	WS/NE District Board of Missions and Church Extension, Annual Meeting,
		First Church, Reidsville, 7:30 p.m.
Apr.	9-13	WS/Forsyth District, Adult & Children Divisions Meeting-Kernersville,
		Walkertown: Love's, Lewisville and Ardmore
Apr.	10	Lexington and Denton Areas VCS Workshop, St. Timothy Church, 7 p.m.
Apr.	10-11	Seminar in Mental Retardation, Charlotte, St. James
Apr.	11	Thomasville and North Davidson Areas VCS Workshop, First Church,
		Thomasville, 7 p.m.
Apr.	11	Surry Board of Missions and Church Extension, annual meeting, 6:30
Apr.	12-13	Seminar in Mental Retardation, Hickory, First Church
Apr.	12-14	Spring Symposium, "China, the U.S. and the U.N.," at WCU
Apr.	13	Executive Comm., Davidson Co. Board of Missions, Claude's 12 noon



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An Easter Sermon
By
Kimsey King

Matthew 28: 2-10 Matthew 28: 6 "He is not here; for He has risen, as He said. Come, see the place where He lay ..."

A small light creeps into a tomb that is supposed to be sealed and reveals that it is open and empty. The striking thing about the tomb is its emptiness. Many years will pass before the day will be half understood. There will be more years before thousands of people will stand on a commemorative Sunday and hear the words: "Christ is risen." Then they will respond enmasse: "The Lord is risen indeed." More vears and millions of words will be written trying to interpret what happened on the day of the earthquake, the day of resurrection, the day that changed much of civilization and all of time, the day that came to be called Easter.

Some have written that men have visited many empty tombs and found only the perpetration of a fraud. Most of those tombs have been forgotten. If you view the day through the eyes of faith, then the remembrance of it today is a simple but awesome reminder that Jesus Christ died for all mankind and then rose again because His goodness could not be held by death! So, this is the most victorious and hopeful moment of all time and the remembrance of it is victory and hope for each of us.

"Christ is risen.

The Lord is risen indeed."

Easter is not an apologetic but a celebration. It is the day that God whispers His word of hope. The emptiness of Jesus' tomb says more than all of man's philosophies can explain away.

The writers of Jesus Christ Superstar found the resurrection to be a stumbling block, a superstitious fancy and so they left it out. (There is a drama there!) Is not this new interest in Jesus a contemporary groping of man to set aside his bondage to just what his senses tell him is true? On Easter morning millions of people desperately want to believe in the miraculous power of the resurrection. Perhaps you are one. Why? Because you yearn to be convinced. You do not want to be trapped in a tomb of objectivity. You want to share in this simple but demanding act of faith. You do not find it natural to believe that this earthly experience is all that there is of life and that life ends here. There is, you feel, a subjective reality.

Look with eyes of faith! No historian's word, no archeologist's shovel, no theologian's dogmatic, no preacher's sermon can make this decision for you. You alone can choose the path of hope, share in the victory, and make the "leap of faith"—as some have called it. You fear this is a wishdream?

Release yourself to the miraculous and say:

"Christ is risen.

The Lord is risen indeed.

Hallelujah!"

Many cynical comments have been made about the "Christmas and Easter Church goers." Within these, one may well see the light of faith trying to break through the veil of human doubt. Here is someone agonizingly searching for a word of love, of comfort, of reassurance, of hope.

Now others of you may find yourself relatively free of doubt and be tempted to turn to your brother and say, "Just have faith—believe!" But in this there is a smugness, a sometimes unctuous quality, an immature and unkind self-righteousness that says, "I am right and you are wrong."

Living your faith is a better proclamation. G. Ernest Thomas tells of a father accepting condolences over the sudden death of his twelve year old son. To his son's teacher he turned with eyes of faith and comforted her by saying. "Yes, of course, I grieve, but you must understand my son has been promoted! He has been promoted to heaven!" There was grief in the father's face but there was also a smile of victory. His actions demonstrated his steadfast Easter faith.

Only God's love wins the victory over the human heart.

The Easter message is to those who join in this victory and to those who sincerely yearn after it. Today is not a time to argue with those who do not share it. The invitation is extended to come and see and decide for yourself.

If you can separate the word "supernatural" from the word "superstitious" and the word "miracle" from the word "unproven", you can find unspeakable joy today, for:

"Christ is risen.

The Lord is risen indeed.

Hallelujah!"

Leslie Weatherhead defined God's miracle as "a law-abiding event by which God accomplishes His purpose through the release of energies that belong to a plane of being higher than any with which we are normally familiar." Now that is hard to understand. But let me ask you a few simple questions. Can you find a person under

twenty-five that can imagine a world without television? Can you find a person under thirty-five that does not have some understanding of nuclear power? Can you find persons over sixty who do not see these as miracles in themselves? Truth is simply the idea-miracle breaking through to a plane of higher knowledge. And until we break through the plane of that higher knowledge, we call what is indeed truth: miracle. Similarly, is difficult to believe the power of God until one experiences it. Perhaps, that is why there is so much doubt and uncertainty today. We are not the massed goodness for others we would like to be. Those of us who call ourselves Christians are of mortal flesh and tainted daily by sin. It is only the risen Christ whose goodness is massed and given to all who would accept it to provide a channel of hope and an understanding and forgiving grace. To those who say, "It is too good to be true"-we respond, "Yet, it is." Jesus is alive right now. That, too, is a miracle! God has a way of breaking into your lives with a loving concern that is as steadfast as it may be unexpected. His love is powerful and amazing!

Five years ago this Easter, I was paralyzed from the chest down and for a time received much sympathy and many anxious questions about how I could still believe in the goodness of a loving God. The answer is a paradox: to remain alive is to experience the love of God and the power of the resurrection. From the outside one may see just physical disaster-a body. which had been consecrated to become as perfect as possible an instrument of the spirit for a long life of physical usefulness, now devastated! Some have remarked, "Jesus healed the paralytics, why hasn't He healed you?" In a way He has and I believe that He will heal further in His own way and His own time. For God has whispered one of His great secrets that can be known only to those who face life with a physical handicap. It is a hope that remakes life and sees usefulness as the spirit-with a dimin-

(Continued on page 31)

# THINKING THROUGH ON GENERAL CONFERENCE

On this and the following pages are to be found a run-down on the General Conference which will take place in Atlanta beginning on April 16 and concluding on April 30.

Among the important items to be taken up are the following:

- 1. A proposed restructuring of the general organization of the church.
- 2. A report on doctrine and doctrinal standards.
- 3. A proposed statement of social principles.
- 4. A report on the study of the ministry.

Duly established commissions have been hard at work for several years developing their recommendations for General Conference, in these specific areas.

There are also many other proposals which commissions, boards and agencies are submitting. The reported recommendations from most of the above are already in the hands of delegates to General Conference.

In addition, there have been hundreds of petitions dealing with various subjects submitted by individuals, groups or churches which are now being processed. They will be submitted to one or another of the fourteen legislative committees of the General Conference, when they get organized after the opening of the conference; then, these committees will report and make recommendations to the General Conference.

We propose on the next several pages to describe in very condensed form some of the above, and offer some evaluations of the same.

The first and most important single report to the General Conference is that of the Structure Study Commission. Composed of 27 persons, this Commission has been hard at work for almost four years, and has come up with the following pro-

posed general structure. Its plan calls for three administrative agencies: the Council of Bishops (unchanged); the Council on Ministries (to take the place of the present Program Council); and the Council on Finance and Administration (to replace the Council on World Service and Finance).

There would be at least two "support service agencies": i.e. The Board of Pensions, and the Board of Communication and Publication. The latter would encompass the following present agencies: the Board of Publication, including the Methodist Publishing House, the Division of Interpretation, the Division of Television, Radio and Film (TRAFCO) (both now in the Program Council); and the Commission on Public Relations and United Methodist Information (now in a separate structure).

In addition, the plan calls for four major boards or "program agencies". Each would have a number of divisions under it. These boards and their agencies, according to the plan, are as follows:

#### I. BOARD OF CHURCH AND SOCIETY

- 1. General Welfare
- 2. World Peace
- 3. Human Relations
- 4. Emerging Social Issues

#### II. BOARD OF DISCIPLESHIP

- 1. Evangelism, Worship and Stewardship
- 2. Lay Life and Work
- 3. Education

#### III. BOARD OF GLOBAL MINISTRIES

- 1. Education and Cultivation
- 2. National Division
- 3. Women's Division
- 4. World Division
- 5. Ecumenical and Interreligious Concern
- 6. United Methodist Commission on
- Overseas Relief
- 7. Health and Welfare Ministries

## IV. BOARD OF HIGHER EDUCATION AND MINISTRY

1. Higher Education

- 2. The Ordained Ministry
- 3. Chaplains
- 4. Lay Ministries
- 5. Office of Personnel

As compared to the present structure, the boards of Missions and of Christian Social Concerns would seem to be left pretty much intact. On the other hand, such previously strong boards as Evangelism, the Laity, and Health and Welfare Ministries would be reduced in status-at least on paper. The Board of Education would be cut apart, one section composed mainly of the present divisions of Curriculum Resources and of the Local Church being under the Board of Discipleship; and the Division of Higher Education becoming part of the Board of Higher Education and Ministry. The Committee on Family Life, formerly related to the Board of Education, would be placed in the Board of Discipleship but would be a section under the Division of Lay Life and Work. Commissions which are now free entities, but which would become sections of boards are that on Chaplains and Related Ministries (to Higher Education and Ministry), on Public Relations and Methodist Information (to Board of Communication and Publication), on Worship (to Board of Discipleship), on Ecumenical Affairs (to Board of Global Ministries). The Commission on Archives and History and the Commission on Religion and Race are slated to remain free of any board, and related directly to the Council on Ministries.

It might be pointed out that in the proposed restructure, almost without exception, all boards and agencies have been retained in some form. It would seem that in looking at the present structure, the Structure Study Commission has concluded that what the church has been doing is about right, and that all of its organizations need to be retained in some form. In other words, as far as the program agencies are concerned, we have more of a reshuffling than of any sharp revision of activities.

In the reshuffling, the question of what happens to some programs and activities is another question. Will the restructure serve, for instance, to "down-grade" evangelism, the laity, ecumenical affairs, and education? What will happen to the Commission on Worship in the reshuffle?

Will there be any actual saving in administrative costs with the proposed reorganization?

It is no secret that considerable dissatisfaction has been expressed by some church leaders whose major interests lie in the direction of Christian Education, or Evangelism, or Worship. There is also concern being expressed by a large segment of the lay leadership of the church. The Association of Conference Lay Leaders, meeting on Feb. 19 at St. Louis drew up a petition to the General Conference asking that the General Board of the Laity be retained as one of the General Agencies of the church.

The text of their resolution included the following: "Resolved that the Association of Conference Lay Leaders are opposed to the report of the Structure Study Commission as it affects the lay program of the church. Therefore, we petition the General Conference to continue the General Board of the Laity as one of the general agencies of the Church through the next quadrennium. We further petition the General Conference to authorize a commission to study the entire lay program and participation of laymen in the life of the church, with a view to the consolidation of the work of men, women and youth under a single general agency to represent the total laity of the church."

As an alternate plan, Dr. David Self, general secretary of the General Board of the Laity proposed that the Board of the Laity, the Commission on Worship and the Board of Evangelism be pulled out of the Structure Study Commission's plan and that they be set up as a separate General Board.

In the Structure Study Commission's proposal, the unit which will assume a major portion of power and responsibility is the Council on Ministries. The plan proposes to grant to it a large part of the authority which now is vested solely in the General Conference itself. For instance, while the Council could not eliminate any

of the four proposed boards, nor add other boards to the structure, it could rearrange program and personnel among the boards. It could, according to our interpretation, shift commissions and divisions among the boards. Moreover, it could shift budgetary funding, increasing the budgets from year to year of some agencies and reducing the budgets for others. It could move personnel from one board to another, or eliminate personnel.

However, matters having to do with budgetary changes would have to be worked out in cooperation with the Council on Finance and Administration. Neither the Council on Ministries nor the Council on Finance and Administration could, however, increase the over-all World Service budget in the interim between meetings of the General Conference. Also, they would be accountable to the next General Conference for any changes which may have been inaugurated.

The rationale behind the setting up of such a powerful unit as the Council on Ministries is the thought that changes are taking place in our society and in the world so fast that adjustments and revisions in program activities need to be made more frequently than once every four years. The Council on Ministries concept was thought to be a less expensive and less ponderous arrangement than the possibility, for instance, of having the General Conference meet every two years rather than every four years as at present.

Also, the manner of selecting personnel to serve on the Council on Ministries is arranged so as to give very broad representation. The basic membership is to be one member from each annual conference having less than 200,000 church members; conferences with more than 200,000 mem-



Winston-Salem, North Carolina Phone (919) 723-1034 Frames - Protection Glass-Repair bers would elect two such delegates to serve on the Council on Ministries. These delegates would be elected by each annual conference from among its delegates to the General Conference.

Furthermore, in order to assure fair distribution among clergy, laity, lay women, the basic membership would follow a pattern of one-third clergy, one-third lay men, and one-third lay women. In order to help make the above division possible and also to provide for representation by minority groups, there shall be a number of at-large members. Five of these are to be under nineteen years of age at the time of their election, nominated by jurisdictional youth caucuses and elected by the Council. Five are to be between the ages of nineteen and thirty, nominated by jurisdictional young adult caucuses. There shall be twenty-five members representing ethnic minorities "who may be suggested by minority caucuses and other groups" and elected by the council. No less than two of each of them are to be elected to represent Asian Americans, blacks, Hispanic Americans and Indian Americans.

In addition, after the initial quadrennium, there shall be twelve holdovers from the previous quadrennium, elected by the Council, in order to give continuity and stability. The active bishops of the church, general secretaries and associate general secretaries of the four boards, and presidents of general agencies who are not otherwise members, shall also be ex officio members, without vote.

This Council is to meet at least once in each calendar year. However, its Executive Committee, composed of some 33 persons would meet at will and would conduct all necessary business of the Council. Therefore, what we really have, is a Committee

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of a Council which at any given time would have vested in it a great part of the authority which rests in the General Conference.

In describing these powers, the Structure Study Commission states: "The council shall have power between sessions of the General Conference to establish policies and adopt regulations pursuant thereto, consistent with the actions of the General Conference governing the missional functions and program of the general boards and agencies of The United Methodist Church. This power shall not include the power to change provisions of The Discipline which establish a general board and its purposes, but shall include the power to approve changes in the internal structure of a board and to approve transfer of functions among boards on the recommendation of the board or boards involved subject to ratification by the following General Conference. Without limiting its general power hereinabove stated, the council shall have the following specific responsibility and authority:

"1. To insure the development of a unified and coordinated ongoing calendar and program for promoting the connectional

ministries of the church.

"2. To make changes in missional priorities necessitated by emergencies or by other significant events within a quadrennium which substantially affect the life of the church; and to make adjustments in program budget allocations accordingly; provided, that such adjustments are made within the total budget set by the previous General Conference and provided, further, that such adjustments are made after consultation with the Council on Finance and Administration and the affected boards and agencies.

"3. To assign to the boards and agencies or to special task forces created by it specific missional responsibilities initiated between sessions of the General Conference.

"4. To recommend to the General Conference priorities for the Church's ministry.

"5. To take the following actions with respect to allocation of World Service funds to general program boards:

"a. In cooperation with the Council on Finance and Administration, it shall determine the general program needs of the church through consultation with the general boards and agencies and it shall recommend to the Council on Finance and Administration the program needs it deems worthy of support.

"b. Receive from the Council on Finance and Administration the designation of the total sum of World Service money considered available for distribution to the general boards and agencies.

"c. To determine, on the basis of program priorities, a plan for the distribution of the total sum referred to in (b) above to general boards and agencies and to communicate that plan to the Council on Finance and Administration.

"d. To act jointly with the Council on Finance and Administration for finalization of the plan for distribution of World Service funds to boards and agencies.

"6. To review and evaluate the performance of the several boards and agencies in promoting the ministries assigned to them, and to resolve any overlapping of functions or conflicts between the general boards and agencies.

"7. To engage in research and long range planning for The United Methodist Church. The Council on Ministries shall establish an office of research and planning which shall be administratively responsible to the Staff Secretary.

"8. To ascertain the need for a special program for any particular quadrennium and, if such is deemed desirable, to formulate a plan for the same and present it to the General Conference for its consideration.

"9. To review all plans of the general boards and agencies for the production and distribution of free literature and promotional and resource materials (except church school literature) in order to coordinate the content, distribution, and timing of the release of such materials with a view to avoiding duplication of both materials and activities.

## (Continued from page 9)

Several other responsibilities are mentioned, but the ones itemized above will indicate the sweeping powers which the Structure Study Commission would give to the Council on Ministries.

As to the Council on Finance and Administration, this body would have a total of forty members. Its executive committee would consist of 14 persons. This council, says the Structure Study proposal, "shall report to and be amenable to the General Conference, and it shall cooperate with the Council on Ministries in the development of budgets for program agencies participating in World Service Funds."

"The Council on Finance and Administration shall establish and communicate to the Council on Ministries the total sum proposed for distribution among the general program agencies. The Council on Ministries, on the basis of program priorities, shall recommend a plan for distribution of World Service Funds. Only after the Executive Committees of these councils agree upon the plan for distribution shall it be included in the total budget of the church which shall be presented to the General Conference by the Council on Finance and Administration."

Among other prerogatives to be granted the Council on Finance and Administration are the following. "It shall have authority to pass on the acceptability of any auditing firm proposed by an agency." It shall prepare and edit official forms and records. It shall have responsibility to promote and cultivate financial giving to World Service. "The council shall have complete authority to manage any portfolio of less than \$1,500,000."

In general, the Council on Finance and Administration shall have powers of trusteeship over all properties of general boards and agencies—with the exception of the properties of the Board of Communication and Publication (mainly those of the Methodist Publishing House).

It would seem to us that once the General Conference has adjourned the twin

councils—the Council on Ministries and the Council on Finance and Administration—would take over a rather awesome area of responsibility with a quite free hand to free-wheel along pretty much at will. This would, we think, represent a greater concentration of power in a proportionately smaller group than we have ever known in the United Methodist Church or its historical antecedents—since John Wesley.

If such pyramiding of power is what the United Methodist Church wants and feels is desirable at this time, then the Structure Study Commission's plan should be adopted.

However, at this writing many delegates to General Conference have been expressing disapproval of the plan, either as a whole or in part. The General Program Council itself is prepared to present an alternate plan. Many church leaders, while realizing the need for better coordination and greater sensitivity to change, feel that these advantages can be gained through other approaches.

Some are suggesting the possibility of a smaller General Conference—one made up of about 700 delegates rather than a thousand as now—and have it meet every two years. In this way it would not have to delegate so much of its vital functions to a relatively small body such as the Council on Ministries.

Such a General Conference could conduct its main business at its first session in each quadrennium and could meet again two years later to take care of pressing matters which had developed in the interim.

Without much doubt, the handling of this Structure Study Commission report will be one of the "hot" issues of the General Conference. The report is likely to be presented to the conference on Monday April 17. Whether the conference will their decide to consider it as a committee of the whole or refer it to legislative committee

is a highly speculative question.

As interested persons seek to reach an opinion about the Structure Study Commission's plan for reorganization of the United Methodist Church, there are several factors and perspectives which we might keep in mind. First, what effect will the plan have upon the local church, if any? Will it tend to encourage or to inhibit local initiative? Boards and agencies exist mainly to serve people—and people are in the local congregations.

What kind of "services" do the local churches need, and who decides what they need-the top echelon church leaders or the local church people, or the two in partnership? Has the local church tended to become a "tool", a resource reservoir, for the benefit of boards and agencies? If so, has this development tended to destroy the local church's sense of missional responsibility and initiative? Have the personnel of boards and agencies-persons with high motivation and great dedication to their task-tended to view themselves as an "elite" group possessing deeper sensitivities and greater insight into the truth than those who work more closely to the local churches? Is so much money being siphoned off from the local church that it is left too impoverished to fund many local missional projects which it would like to undertake?

Another set of questions has to do with the implications of this Structure Study Commission plan for the ecumenical movement. The people of God, regardless of denomination, are today definitely interested in unity. In the main, they are more ready to work together in the local community for worship and service than are many of the "higher ups". There is a great deal of ecumenicity—loosely structured and largely unacclaimed—going on at the local church level.

If we read the signs correctly, the people in our churches want to work together with other Christians. But they are not interested in a "super-church". That is, they do not want structures which tend to move the center of authority farther and farther from the local congregation and focus it in a smaller and smaller circle of people on some distant summit of power.

Will the proposed plan of the Structure Study Commission make it easier or more difficult for the ecumenical dream of Christians to be realized at some future time?

A third consideration is related to meeting the challenge of change. We live in a day of rapid change, whether we like it or not. A church that is vital and alert must be able to respond rapidly to the conditions which surround it. It must be in a position to shift priorities where this is obviously called for.

However, we must also remember that the church is involved with that which is timeless and unchanging. It cannot play the part of a chameleon. It dare not simply be a weather-vane registering from whence the wind happens to be blowing at any given time. In times of change there is a very real danger that the church will be so concerned with keeping up with the times that it takes its eye off of the main issues.

While there is an advantage in being so organized that sweeping changes can be made quickly, there is also a serious liability. This is that changes may be made so quickly that mistakes will multiply. On the spur of any moment it is possible to mistake a merely loud voice for a prophetic utterance, or to mistake a sunrise for the coming of the millennium.

Is it really well for the United Methodist Church to be so structured that it can make radical changes in missional priorities, in budgets, in programs, on very short notice? What represents a proper balance between the changing and the changeless? Does the Structure Study Commission plan represent such a balance?

(Continued in next issue)

The next meeting of the Board of Christian Social Concerns of the WNCC will be postponed from April 8 to Saturday, May 6, 9 a.m., at Port City Church, Mooresville.

# \$48 Million Yearly Budget Proposed For UM Church

EVANSTON, Ill. (UMI)—An average contribution of about \$4.50 per United Methodist member, or \$48,100,000, is being recommended to the denomination's 1972 General Conference to support basic program and administrative costs each year of the 1973-76 quadrennium.

Reductions are proposed in two funds, and a decrease in the rate at which another is collected is recommended, but a major new fund and increases in some of the others brings the total to about \$5,000,000 above comparable figures in the current quadrennium, not including the Fund for Reconciliation.

According to the recommendations prepared for the General Conference opening April 16 in Atlanta, Ga., and released here March 14 by the church's Council on World Service and Finance, the proposals for each year include:

World Service, the basic program fund-\$22,500,000, a reduction of \$2,500,000;

General Administration-\$1,500,000, an annual reduction of \$2,132;

Interdenominational Cooperation— \$1,000,000, an increase of \$222,500;

Temporary General Aid, a fund set up to facilitate merger of black and white annual conferences—\$1,600,000, an increase of \$600,000;

Black colleges—\$6,000,000, a new fund; Episcopal Fund—An estimated \$3,000,000, about the same as at present, although the assessment rate is being lowered:

Ministerial Education Fund-\$11,000,000, an increase of \$2,750,000;

Human Relations Day-proposed special offering with a goal of \$1,500,000.

Despite the reduction in the over-all totals in World Service and General Administration, increases for a majority of the continuing individual agencies related to the denomination are recommended.

According to R. Bryan Brawner, general treasurer of the church, the reduction recommended in the World Service fund which finances most general agencies is in

deference to the special fund for the black colleges. This latter fund will be apportioned on the same basis as World Service.

"The Council on World Service and Finance has made sincere efforts to arrive at an equitable division of the funds which it anticipates from World Service giving," Dr. Brawner said.

Although this basic fund has had a goal of \$25,000,000 annually for the current quadrennium, the largest amount received in any of the first three has been \$22,412,126 in 1970.

Coupled with the \$6,000,000 annual recommended apportionment for black colleges, is a proposal that the special Race Relations Day offering which previously went to the schools be re-named Human Relations Day offering and be used to support minority empowerment and three special programs now being conducted by the Quadrennial Emphasis Committee. These include Voluntary Service, a Black Community Developers and Police-Community Relations programs.

Dr. Brawner said that funds received in this special offering for minority empowerment probably would about equal those now being channeled to this cause through the re-allocation of agency funds ordered by the 1970 General Conference, collected through World Service and administered by the Commission on Religion and Race.

All of the fund proposals are being made on the basis of the present composition of general boards and agencies. If General Conference approves structural changes, as are being proposed, the allocations will be adjusted accordingly, but the recommended totals would not be changed.

Within the basic World Service fund, the largest single recommended increase would be for the Board of Health and Welfare Ministries. This agency was allocated \$300,000 per year by the 1968 Genera Conference and the 1973-76 proposa would average \$550,000 per year.

Dr. Brawner said the recommender

total includes \$125,000 per year designated for day care center projects, mental retardation work and the certification Council for health and welfare agencies. If another church agency enters into any of these areas, the \$125,000 will be subject to review.

A basic change in the recommendations this year is to put the various agencies on a variable scale for each year of the quadrennium instead of giving them the same amount each year.

On this basis, the average amounts per year for each agency, and the average change per year from the current quadrennium, include:

World Service and Finance-\$369,500, an average annual increase of \$2,500;

Division of Interpretation-\$927,500, up \$55,000 per year;

Deaconess Pensions-\$70,000, up \$10,000 per year;

American University-\$175,000, down \$125,000 per year;

American Bible Society-\$100,000, down \$125,000 per year;

Board of Christian Social Concerns-

\$662,500, up \$37,500 per year;

Board of Education (Division of the Local Church, including Family Life, and Division of Higher Education, not including ministerial education or black colleges and former EUB colleges)-\$2,864,000, up \$16,000 per year;

EUB Colleges-\$481,250, down

\$288,000 per year;

Board of Evangelism-\$582,250, up \$31,250 per year;

Health and Welfare Ministries—\$566,250, up \$250,000 per year;

Board of the Laity-\$558,500, up \$18,500 per year;

Board of Missions-\$11,753,500, up

\$60,000 per year;

Program Council (not including Division of Interpretation) - \$1,590,000, up \$148,000 per year;

Commission on Worship-\$57,500, up

\$48,000 per year;

Commission on Religion and Race-

\$250,000, up \$75,000 per year.

A ministerial education allocation in the World Service budget has totaled \$2,420,000 per year the past quadrennium. It is proposed that this be reduced to an average of \$750,000 per year from World

Service in the next quadrennium in accord with legislation passed in 1968 establishing a separate Ministerial Education Fund.

The recommended apportionment for the Ministerial Education Fund is pegged at \$11,000,000 each year of the 1973-76 quadrennium. Base for the apportionment is 2 per cent of local church budgets, excluding capital expenditures and most benevolences.

Included in the 1973-76 World Service recommendations is \$300,000 per year for Scarritt College in Nashville, Tenn., subject to an annual review and the possibility that a sliding scale based on matching funds would be established.

"The Council on World Service and Finance believes that Scarritt College must look forward to the day when it need not rely on the general church for support," Dr. Brawner said.

Dropped from the 1973-76 proposals are the Methodist Corporation which was allocated \$150,000 in the current quadrennium, the United Methodist Development Fund, \$1,400,000, and the Quadrennial Emphasis, \$194,000.

Dr. Brawner said the budget agency believes that the Methodist Corporation has ample reserves for its operations in the next quadrennium and that the development fund is sufficiently capitalized to be self-sustaining. The 1968-72 Quadrennial Emphasis fund ends with the close of the quadrennium.

Transferred to the General Administration fund in the recommendations is the Board of Pensions. The amount suggested is \$25,000 per year, a decrease of \$175,000 from the current annual World Service appropriations.

Dr. Brawner said the Council on World Service believes the recommended amount

(Continued on page 17)



# **Ecumenicity** Works In Ararat

by John L. Borchert

1972 is more than a new year for certain Christians in Ararat, Va. It is the time for a whole new beginning.

Until June of 1971 there existed one Presbyterian and two United Methodist congregations in this mountain community. Now there are none.

They have banded together into a real expression of ecumenicity, which they call, simply, the "Fellowship".

Their neighbors are watching to see if it works. The "Fellowship" members, who meet in the former Blue Ridge Presbyterian Church building, know it will work.

It all began last spring, with the changeover taking place in June-the uniting of Blue Ridge Presbyterian and the two



Former Blue Ridge Presbyterian Church, where the Fellowship meets.

Worship service of the merged congregations.

United Methodist congregations: Carter's Chapel and Hunter's Chapel. Chestnut Grove United Methodist Church had been closed earlier. (The Western North Carolina United Methodist Conference for many years has had one charge, of three churches, located in the state of Virginia).

"The people of the three congregations, for the most part, are cooperating beautifully," said the Rev. John Carper, superintendent of the Winston-Salem Northeast District, in which the union took place.

"There are larger children's, youth and adult church school classes each Sunday," the Rev. Mr. Carper said. "The worship services have more than doubled in attendance. The youth have organized into a meaningful Youth Fellowship, and a Youth Choir has been formed."

He said several youths participated in youth camps. A Senior Choir has been formed, and also a Brownie Scout troop.

"The Golden Age Club, sponsored by the newly-organized Women's Fellowship, has met a real need in the life of these mature citizens of the entire community," the superintendent said.

And he pointed out that "Many persons who had not participated in the life of either the United Methodist or Presbyterian congregations are attending and participating now, for they tell me, 'We are experiencing a joy and a sense of expectancy we have never seen in the community before.' Several Methodists have said, 'I do not feel I can ever go back to the small, ineffective church school that I knew prior to our present joyous fellowship."

The Rev. Mr. Carper said, "The finances of the 'Fellowship' are far ahead of what they were in each of the several congrega-





tions this time last year. By Thanksgiving, the United Methodists had paid one-half of their Conference asking, a miracle in itself."

And, he added, "The pastor's salary is being paid monthly, and the congregations have carpeted the nursery and kindergarten rooms. With three struggling congregations worshiping and studying together, current expenses are lighter. Only one building is heated, thus releasing funds for literature and other needed things."

The Rev. Mr. Carper said what brought the congregations together was the weakness of the individual churches and the fact their services of worship were competitive rather than complementary.

"Each congregation felt a sense of defeat," he said. "There were too few children and youth in each separate congregation to create enthusiasm and a sense of expectancy."

"Through the foresight and vision of the Rev. Dwight Ludwig—who was serving the United Methodists—and the Rev. Eric Johnson—the Presbyterian minister—a series of joint services were begun. The people began to respond in attendance and there was a greater desire for community services."

The Rev. Vincent Miller, director of church extension for the Montgomery Presbytery, and the Rev. Mr. Carper, met with the ministers and the leaders of the two existing United Methodist churches and the Presbyterians, and encouraged them to work together cooperatively for a year to see what could be accomplished.

Members of the Fellowship Council are: seated, from left, Fred Smith, Obert King, Mrs. Alice Clement, Theodore Guynn, Will Brown; standing, from left, Mrs. Jesse Semones, John David Clark, Rev. Eric Johnson and Mrs. Mary Bondurant. (Absent, Carl Hooker.)

The "Fellowship" Council consists of nine persons, three from each congregation. They are Mrs. Mary Bondurant, Will Brown, John David Clark, Mrs. Alice Clement, Theodore Guynn, Carl Hooker, Obert King, Mrs. Jesse Semones and Fred Smith.

In an interview with the Council there came such comments as: "Seems like everything's going good." "I haven't heard anyone say he wanted to go back." "The community's really been surprised it's working." "Young couples are coming, now that we have a place for their children." "We're stronger financially and can have more adequate programs."

Eric Johnson, the young and popular minister, said the "oneness in Christ" brought the people together and is making the union work.

"Our 'Fellowship' determines what special offerings of our two denominations will be honored," he said. "We look at what is best for our congregation. The way we've voted so far, we are working for each other."

The two United Methodist church buildings of Carter's and Hunter's Chapels are not idle. Worship services are held there by the Rev. Mr. Johnson for those United Methodists who wish this, and the youth hold meetings in the Methodist parsonage. The Men's Group also uses the parsonage, as does the Women's Fellowship.

The congregation will operate on a 1972 budget of \$14,000 with over 100 members on the roll.

"A new day has dawned," said the Rev. Mr. Carper. "I feel this is the wave of the future for the good people of Ararat, Virginia."

# METHODIST NEWS ROUNDUP

## WOMEN'S CAUCUS MAPS STRATEGY

NASHVILLE, Tenn. (UMI)—A United Methodist women's caucus organized in November in Chicago, Ill., held its second national meeting here March 4-5 to develop strategy for influencing the church's General Conference meeting next month in Atlanta, Ga.

Spokesmen said at the conclusion of the session that a major goal will be to achieve representation for women throughout the church commensurate with their 54 per cent of the total membership. Another goal will be established of an "adequate" commission on the status and role of women.

More than 100 women attended the meeting. Ranging in age from 15 to 70, the participants included seminarians, students, ministers, general agency staff members, lay women who serve in elected positions in the church and representatives of minority caucuses.

## SOUTH GEORGIA VOTES MERGER

MACON, Ga. (UMI)—By a vote of 372-272 the South Georgia Annual Conference March 2 approved merger with black United Methodist churches within its bounds.

The action means that 17 former Georgia Conference pastors and their congregations in the southern part of the state—and which now are included in a unique overlapping district of the North Georgia Conference—will become a part of the South Georgia unit. It also means that there now are only four black conferences remaining from the former Methodist Central Jurisdiction—one in Alabama, two in Mississippi, and one covering Arkansas and Oklahoma.

## BLACK METHODISTS CONSIDER LIBERATION ISSUES

PHILADELPHIA, Pa. (UMI)—Action on a variety of liberation issues—prison reform, higher education for minorities, a changed approach to the war on drugs, and election of bishops with awareness and concern for black—marked the fifth convention of Black Methodists for Church Renewal (BMCR) here February 23-26.

Most of the concerns were directed to the 1972 United Methodist General Conference opening April 16 in Atlanta, Ga. In other actions, the 400 delegates re-elected their national officers headed by the Rev. Gilbert H. Caldwell, New York, president.

## RELIEF FUNDS PROVIDED IN WEST VIRGINIA

\* \* \*

CHARLESTON, W. Va. (UMI)—Relief from United Methodism is continuing to be sent to West Virginia's flood-ravaged areas, according to Bishop D. Frederick Wertz.

Included is \$25,000 from the denomination in the state, and additional funds received in an offering in West Virginia Conference churches March 5. In addition, Church World Service sent 30,000 pounds of clothing.

Damage to denominational property included the total loss of two churches and damage to a community center and another church.

## TRAVEL SEMINAR TO CARIBBEAN

A travel seminar on Christianity in the Latin Caribbean is being offered this summer under joint sponsorship of Emory's

(Continued on page 26)

# Program Supplement

# NORTH CAROLINA CONFERENCE

Vol. 4 March 23, 1972 No. 3

# Children's Ministry

F. Belton Joyner, Jr.

#### VACATION CHURCH SCHOOL WORKSHOPS

Each district will have a Workshop to equip workers for the Vacation Church School. Classes will take a look at the available literature, consider ways of teaching the children, and explore other possibilities for developing the units.

Look over the schedule and find the location and time that is best for you.

District	Time	Place
Burlington	April 20	Mount Hermon Church, Pittsboro
	April 25	Yanceyville
Durham	7:00-9:00, April 10	Duke's Chapel Church, Durham
Elizabeth City	9:30-12:30, April 18	First Church, Elizabeth City
	7:00-9:30, April 18	First Church, Elizabeth City
Fayetteville	9:00-11:30, March 20	St. Matthew's Church, Fayetteville
	7:00-9:30, March 20	St. Matthew's Church, Fayetteville
Goldsboro	April 18	St. Paul Church, Goldsboro
Greenville	April 23	St. James Church, Greenville
New Bern	10:00-12:00, April 4	St. James Church, Newport
Raleigh	9:30-1:00, May 12	Fairmont Church, Raleigh
	7:30-9:30, May 14	First Church, Henderson
Rocky Mount	9:30-12:00, April 24	First Church, Rocky Mount
	7:00-9:30, April 24	First Church, Rocky Mount
Sanford	April 17	Southern Pines
	April 18	First Church, Rockingham
Wilmington	7:00-9:30, April 25	Grace Church, Wilmington
	9:00-12:00, April 26	Grace Church, Wilminton

# A CATALOG FOR SUMMERTIME MINISTRY

Workers with children will find help in planning summer ministries with children in *Resources for Summertime Ministries* 1972. Resources for a variety of settings are suggested. Order your copy from Children's Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605.

# PREFERRED AUDIO-VISUALS IN TRAFCO

Good news! Effective immediately, all preferred audio-visuals described for use with children's curriculum resources can be rented from our Conference TRAFCO office. Write TRAFCO, 1307 Glenwood Avenue, Raleigh, N. C. 27605.

# **Music Ministry**



(F. Belton Joyner, Jr.)

#### HAVE YOU BEEN HEARING BELLS?

That's o.k.! It is probably someone getting ready for the Conference Handbell Festival, April 21-22 in Raleigh! The Handbell Festival will provide a good opportunity for children and youth handbell choirs across the Conference to get together to share techniques, to play together, and to enjoy working with one of the nation's leading authorities on Handbell Ringing. (If you have always wondered about starting a Handbell Choir at your church, join the fun and find out about handbells "on the scene!")

The leadership for the Festival will be provided by the Rev. James V. Salzwedel, Minister of Music at Home Moravian Church in Winston-Salem. He is editor of *Overtones*, the periodical of the American Guild of English Handbell Ringers.

The Festival registration is from 6:30-8:00 on Friday, April 21. The Festival concludes with a public concert at 2:00 on Saturday, April 22. All Festival activities will be at Edenton Street Church in Raleigh. The registration fee is 50 cents per choir member and \$2.00 per director. Observers would pay the \$2.00 registration

figure.

Each choir will prepare two numbers of its own and will have practiced three other numbers to be played with the entire group. For more information, write Music Ministry, Room 218, 1307 Glenwood Avenue, Raleigh, North Carolina 27605.

(Please note that April 21-22 are the correct dates for the Festival. This is a return to the original schedule.)

# **Camping Ministry**

R. Keith Glover, Coordinator

CONFERENCE CAMPS (Addresses, Telephones, Personnel)

Because of numerous requests for some of this information, we have here put it all together for your use. *Please note* that reservations cannot be made through the camps, but *must* be made through the office of Camping Ministry, 1307 Glenwood Avenue, Raleigh, N.C. 27605 (Tel. 828-0568.)

Camp Chestnut Ridge, Route 1, Efland, N.C. 27243 (Tel. 563-5196).

Superintendent of Camps: R. E. Reed Directions: From I-85 take Efland exit, turn south and follow signs about 3 miles to camp.

Camp Don-Lee, Route 2, Arapahoe, N. C. 28510 (Tel. 249-2106).

Manager: Mark Price

Directions: From New Bern take N.C. 55

(Continued on page S-5)

# "Try it— You'll Like it"

That's the theme—and that's the truth!! You will like the third annual "R and R" at Methodist College in Fayette-ville. The week session begins Tuesday, August 8 and ends Friday morning, August 11. The week-end, mini-version of the week, begins Friday evening, August 11 and concludes at noon, Sunday, August 13.

"R and R" (Renewal and Re-creation) is a once a year chance to be involved in a conference-wide, inclusive training events, information sharing time, indepth study, stimulating worship experiences and a variety of optional opportunities.

"R and R" is for laymen, churchwomen, youth, pastors, i.e. it is for anyone who is interested in knowing more about the program of The United Methodist Church, becoming aware of the needs and ways of serving and increasing their skills as a leader.

Some of the subjects to be covered in some of the courses are:

- \*-A Bible Study (Romans)
- \*-A Course on India
- \*-Faith and Justice
- -Prayer and Personal Religion
- -Inter-personal Relations
- -A Teaching Ministry with Adults
- -Basic Stewardship
- -The Financial Program of the Church
- -Rural Economic Development
- -Planning a Local Church Program (Council on Ministries)
  - -The Parish Plan (rural and urban)
  - -Creative Arts in Teaching
  - -The Churches' Use of Movies
- -What Happened at the General and Jurisdictional Conferences
  - -Music in the Church (Contemporary

and traditional)

\* These are the church-wide studies for 1972-73.

A description of these courses and a list of the instructors will be shared at a later date.

The guest preacher for "R and R" will be the Reverend William A. Holmes, Pastor



Dr. William A. Holmes

of University United Methodist Church, Austin, Texas. Mr. Holmes will be heard prior to "R and R" as the preacher for the United Methodist Series of The Protestant Hour, April 2 through June 25 of this year. Ernest Porter, Chairman

"R and R" Publicity

Person Street United Methodist Church, Fayetteville, North Carolina, has a membership of 220. Rev. Gordon E. Allen is in his third year as pastor. He and his Administrative Board applied for a conference trained consultant to work with their congregation over a period of at least one year as they sought to improve the ministries (programs) of their church. Mrs. W. Ritchie Smith, Jr. of Fayetteville, member of Haymount United Methodist Church and Coordinator of Children's Ministry for the

particular responsibilities; (c) monthly meetings of Council on Ministries.

3. Reach the needs of the community:
(a) reach children with Sunday School and youth programs; (b) work on attracting members of the community to Vacation Church School; (c) establish and maintain a fund for the needy.

4. Establish more harmony within the church: (a) greeting of newcomers by cou-

ples; (b) recognizing visitors.

5. Cultivation of understanding and

# **Fayetteville Church Benefits From**

Fayetteville District, was chosen. She began her work in January, 1972. This article will indicate some of the things they have accomplished together in three consultation and planning sessions.

The first session was held January 19 and began with an informal period of conversation. Introductory remarks of "love and concern from the conference level" sought to create an air of enthusiasm and expectancy, followed by "prayer that those things discussed might come to pass."

Small groups were asked to respond to the question: "What one good thing has happened at Person Street Church?" "Brainstorming" and "Fondest Dreams" were used, followed by small group discussion and planning on ways to bring these dreams about. Following a discussion of the question, "What one thing are you willing to do to carry out our goals?", the meeting closed with "circle and group response prayers."

The conclusions reached at this first meeting included the following:

1. Use our leadership to involve more of the congregation: (a) formation of visitation teams; (b) use a monthly newsletter to achieve better communication; (c) schedule and encourage fellowship meetings.

2. Deepen spiritual dedication: (a) sponsor prayer-chain at the church as families come on Wednesday night to pray; (b) study what the Bible teaches us about our

concern for our own congregation: Use of visitation teams.

6. Establish a better youth program: (a) sponsoring suppers or refreshment for youth; (b) sub-district meetings; (c) providing additional help for counselors.

The second consultation session was held January 26 from 7:30 p.m. until 9:30 p.m. Following an opening hymn and devotions, the total group discussed the following questions:

- 1. What is the most important thing we want to do?
- 2. Which ideas will we act upon immediately?
- 3. Which ideas will we hold in reserve for the future?

Small groups were formed to determine the following: (a) How do we undertake this ministry? (b) Who should be in charge? (c) Determination of a time schedule for the completion of the task.

The small groups reported to the total group which amended the time schedule and offered additional ideas. The session closed with self-commitment.

Conclusions reached at the second meeting included the following to be acted upon immediately:

1. Monthly Council on Ministries meetings will be scheduled for the second Wednesday night of each month, the first meeting to be held on February 9, 1972, with the agenda including a follow-up of the action ideas adopted at the January 26 meeting

ing.

2. A workshop for the members of the Council on Ministries will be set up for 10:30 a.m. to 4:00 p.m. on Saturday in the near future. The actual date will depend upon availability of leadership from the Methodist Conference. Lunch will be catered. The chairman of the Council on Ministries, Mr. Paul Lusk, is responsible for publicity, and the pastor, Rev. Mr. Allen, is responsible for contacting the conference office in Raleigh for leadership assistance.

you in planning for a better tomorrow. Thirty-four such consultants have already been assigned to as many local churches. At least ten of these have already begun their work.

Now is the time to get in on this important service as you begin to develop your ministries for 1972-1973.

C. P. Morris Associate Director Nurture and Training

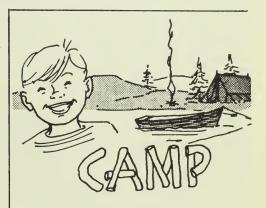
## **Consultation Service**

(The date of this workshop was later set for April 8, 1972.)

- 3. Mrs. Charles Godwin, chairman of the Work Area on Worship, accepted the responsibility for having couples to greet visitors in the narthex. The ushers were instructed to greet the people as they entered.
- 4. Beginning February 1, 1972, visitation teams were to begin work. Shut-ins, prospective members, and inactive members will be visited. The chairman of the Work Area on Evangelism, Mrs. R. L. Parrish, will work in cooperation with the pastor and Mrs. Vera Bagley, president of the WSCS.
- 5. Because of his good relationship with the people of the community, the pastor was named custodian of the fund for the needy, with the disposition of said fund being in his direction. Mrs. Bagley, chairman of the Committee on Christian Social Concerns, was given the responsibility of giving special emphasis to the communion offering.

Five additional action ideas were listed for the future.

This report of the beginning of the consultation service in one local church is offered to illustrate this service and to invite pastors and administrative boards of churches with two-hundred members or less to request this assistance through their district superintendent. Trained consultants in each district are available to assist



(Continued from page S-2)

to Grantsboro. Take N.C. 306 south to Arapahoe. Turn left 1 mile south of Arapahoe and follow signs to camp.

Camp Kerr Lake, Route 3, Box 295, Henderson, N.C. 27536 (Tel. 438-3487).

Manager: Henry Grant

Directions: From I-85 just north of Henderson take the Fleming Road exit. Go west about 3 miles. Just before Fleming Road dead-ends at Meekins Marina, Camp Kerr Lake is on the left.

Camp Rockfish, Route 1, Box 15, Parkton, N.C. 28371 (Tel. 425-3529).

Manager: Kenneth Davis (Home Tel. 484-9943)

Directions: From 301 bypass at Fayette-ville, turn west at stoplight at Green Lantern Restaurant. Go 2 blocks and turn south on county Road 1003. Go about 10 miles and follow signs into camp.

# **Youth Ministry**

(F. Belton Joyner, Jr.)

#### **EXPLORE WEEK-END**

Explore week-end-April 15-17-provides an opportunity for Senior High Youth to spend some time with a person who is active in an occupation of interest to the youth. The youth have a chance to explore such questions as: How does one go about being a Christian in this job? What preparation is necessary to be in this kind of work? What is an average "day at work" like? How does it feel to be in this occupation? An effort will be made to place each youth with a churchman who is in the occupation of interest. Application forms have been sent to each pastor, each local church coordinator of youth ministry, and each youth President. Additional copies can be secured from Youth Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605. Deadline for applying is April 5.

#### ONE DAY MEETING ON PASTORAL MINISTRY

Remind your youth of the possibility of attending the One Day Meeting on the Pastoral Ministry, 10:00-3:00, Saturday, April 8, at Edenton Street United Methodist Church in Raleigh. Features will include the new movie "Making a Difference," panel discussions, and a sermon by Dean Thomas Langford of the Duke Divinity School. The program will help youth explore the possibility of entering the pastoral ministry.

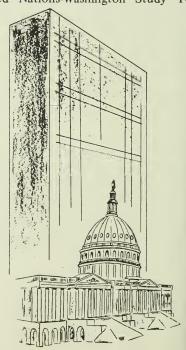
# RECOGNITION OF CONFIRMATION CLASSES

Perhaps your pastor is completing work with a Confirmation Class, to be received into full membership sometime during the Easter season. Check with him and see if

there is any way you might help give recognition to the youth who have been a part of this Confirmation Preparation experience. For example, there might be (1) a special supper for these youth and their parents, (2) a week-end retreat, (3) an out-of-town trip to some place of special interest and importance, (4) a gift from the congregation to these newly confirmed members, (5) a framed certificate of membership, (6) a gift to the church in honor of the Confirmation Class.

#### LOOKING FOR A PROGRAM IDEA?

Your youth group might find value in a program presented by one of the forty-one youth who recently returned from the United Nations-Washington Study Tour



He or she might be able to help you discussome of the current issues in the nevel about which Christians ought to be making

up their minds. If interested, write Youth Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605, and we shall send you the names and addresses of some youth near you who did go on the Study Tour.

# DO YOUR YOUTH KNOW ABOUT THESE OPPORTUNITIES?

There are lots of good opportunities for the youth of our conference this summer! See that your youth know about them. Consider! Junior High Workshop, Senior High Workshop, Appalachian Trail Hike, Aquatics Camp, Youth Music Workshop, Counselor in Training Program at the Camps for the Mentally Retarded, A.C.S., regular one week and two week camps, Southeastern Jurisdiction Youth Week at Lake Junaluska. Write for application forms and more information—Youth Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605.

## **Social Concerns**

John M. Meares

Traditionally, when someone mentioned drugs, the visions conjured up in our heads were of marijuana, speed, hashish, heroin, LSD, amphetamines, etc. With the issuance of the U. S. Department of Health, Education and Welfare report on 'Alcohol and Health', alcohol has come nto its own, and is recognized as the most langerous of all "drugs".

A copy of "Alcohol and Health" can be urchased by sending \$1.50 to: Superinendent of Documents, U. S. Government rinting Office, Washington, D.C. 20402. sk for DHEW Publication No. (HSM) 2-9099, Stock Number 1724-1093. This 21 page report is one of the most compreensive summaries of the alcohol problem vailable anywhere today.

The organized liquor traffic is squawkig loudly because of the linkage of alcohol nd drugs together. Facing facts is no fun.



This is from an editorial broadcast on WCBS-TV "The most used, and most abused drug is not marijuana. It is not heroin or LSD. It is alcohol, the socially acceptable and socially destructive drink that has addicted 9 million Americans".

For information on drugs (not including alcohol), the October 1971 issue of ENGAGE is an excellent source. ENGAGE, published monthly by the Board of Christian Social Concerns, offers a variety of articles on topics that are currently important to the church and the general public. ENGAGE, may be secured from: ENGAGE, 100 Maryland Avenue, N. E., Washington, D.C. 20002. Subscription rates: \$.50 each; \$5.00 per year; \$9.00 two years; \$12.00, three years.

The report of the Social Principles Study Commission, is featured in the March 1972, ENGAGE. Copies may be secured as indicated above.

General Conference will be in session, April 16-30, 1972 in the Civic Center, Atlanta, Ga. You can get a report on all the action by subscribing to "The Daily Christian Advocate" (a record of the proceedings). Order from: The Christian Advocate, P. O. Box 423, Park Ridge, Ill. 60068. Subscription rates: \$10.00 daily, regular mail; \$12.00, daily airmail.

Since General Conference is meeting so near to our Conference, why not plan on going to Atlanta to see the Conference in action. Many groups will be going for part or all of the Conference.

# **'Key 73' To Signal Evangelistic Thrust For 100 Denominations**

More than 100 Christian denominations are poised for a major program of evangelism next year. It is "Key 73", a "continental call to Christ" which will be aimed at every home, with activities in local churches and communities, and utilization of news media.

Lutheran, Southern Baptist, Assemblies of God, United Methodist, and 99 more denominations have embraced this "mass call to Christian witness and involvement".

The overall theme of the program will be implemented in six phases—"Calling Our Continent...To Repentence and Prayer...To The Word of God...To The Resurrection...To New Life...To The Proclamation...To Commitment".

"Key 73 is no bureaucratic program" the executive director of the "Key 73" Central Committee, Dr. Theodore Raedeke of St. Louis, Missouri, a Lutheran Church-Missouri Synod churchman, said.

Dr. Raedeke added, "This massive evangelism program will be focused on local church activities and will not be dominated by any denomination. For the first time millions of Christians are working together who have never worked on programs with other Christians before."

The "Key 73" leader said bulletin boards, posters, Bible study, prayer groupings, noon prayer call participation, Bible broadcasts, Easter and Christmas programs will unfold the story of "Key 73" this year and in 1973.

Another church leader, Dr. Joseph H. Yeakel, General Secretary of the United Methodist Church's Board of Evangelism, in Nashville said:

"Key 73 is concerned with making every person in North America aware of God's love, and this can happen only through the interest and cooperation of North American Christians who will involve themselves in their own particular form of evangelism now, during this year.

How did it all begin? It was in late 1971 when representatives of more than 100 denominations gathered in St. Louis, Mo. After less than two hours of debate, "Key 73" was launched.

If you belong to the Nazarene Church, the Presbyterian Church, The United Methodist Church or any other church, just ask your pastor, minister, elder or deacon what "you can do".

There is a biblical theme to "Key 73"—it is the simple assurance "Jesus Christ is the same yesterday, and today and forever." "Key 73" has been planned to supplement the efforts of Christian congregations and organizations as they strive to be effective centers of redemption and more aggressive witnesses to God's redeeming power in His world.

Here is the outline of the year 1973, in markey 73":

August, 1972, Conference, District, Sub-District, and local church leaders to participate in training and planning opportunities presented by the General Board of

Evangelism and the Southeastern Jurisdic-

tion at Lake Junaluska.

Fall, 1972, planning and preparation. In District workshops for local church planning and preparation; 2. Local church commissions or task groups plan and preparation "Key 73"; 3. Use of "Bridge to the World" as a study book; and 4. Working with other denominations to involve community approach.

January 1973 Launching of Key 73, na tionally, statewide and community-wide 1. The call for nation and church to search and repent; 2. Commitment to year comprayer for church and nation; 3. Church

attendance crusade.

Lent and Spring 73 Emphasis of reacling the people of the community: 1. Latwitness; 2. Radio and TV witness; 3. Involvement in new and unique ministries to people; 4. Concurrent Bible study; Change of community attitude from revulution to reconciliation.

Summer 73 Youth Emphasis: 1. Actic and outreach projects; 2. Youth weels convocations, rallies; 3. Rock festivals.

Fall 73 Proclamation of Faith: 1. Continued study of Bible and great doctring of church; 2. Preaching missions, Week Devangelistic efforts.

Advent 73 demonstration of oneness

Christian people.

#### Budget

(Continued from page 13)

is sufficient to cover services rendered in annual conferences not participating in the reserve pension program. Expenses of the latter program can be charged against it, the council believes.

Also included in the World Service recommendations is a contingency reserve averaging \$442,500 per year. This item was budgeted at \$373,000 per year in the current quadrennium:

The larger sum, Dr. Brawner said, would enable the church to make shifts to program priorities during the quadrennium without changes in recommended agency allocations.

Recommendations in the General Administration Fund for 1973-76 include:

General Conference-\$300,000 per year, down \$22,500;

General Conference Secretary and Commission on Entertainment and Program—\$27,500 per year, these items previously included in the General Conference allocation:

United Methodist Information-\$250,000 per year, up \$86,600;

World Methodist Council—\$200,000 per year, up \$100.000;

Commission on Archives and History (including shrines)—\$120,000 per year, up \$30,500;

Records and Statistics-\$225,000 per year, up \$15,000;

Transportation and Conference Services—\$65,000 per year, down \$23,482;

United Nations Church Center Subsidy-\$75,000 per year, same as 1968-72;

Board of Pensions-\$25,000 per year, formerly in World Service budget;

Pensions for EUB General Officers— \$65,000 per year, down \$10,000;

Judicial Council-\$9,000 per year, up \$2,500;

Central Treasury Expense-\$38,000 per year, a new item;

Contingency Reserve-\$100,500 per year, up \$500.

The increase in the Interdenominational Cooperation Fund is accounted for by the addition of programs previously in other parts of the budget. As now proposed, it would include United Methodist support of the National and World councils of churches, General Commission on Chaplains and

Armed Forces Personnel, the United Methodist Commission on Ecumenical Affairs, Religion in American Life, and travel expense of the denomination's delegates to NCC and WCC meetings.

Proposed support of the NCC and WCC is at present levels—\$470,000 per year for the NCC, and \$230,000 for the WCC. Continuance of an additional \$50,000 for travel of delegates to meetings of these groups is recommended.

In addition to the general appropriation for the NCC, it is expected that various general boards and agencies will contribute to the budgets of individual NCC divisions and departments as they do at present.

Inclusion of the Commission on Ecumenical Affairs in the Interdenominational Cooperation budget is new, the agency previously having been in the General Administration Fund. The proposed allocation of \$150,000 per year is an annual increase of \$70,000.

A contribution of \$25,000 to Religion in American Life is recommended, a decrease of \$10,000 per year from present support.

The total of \$12,500 proposed annual support for the General Commission on Chaplains and Armed Forces Personnel is the same as for the current quadrennium.

The Temporary General Aid Fund is computed at 14% cents per member. Of the recommended total, 10½ cents would go for pension assistance and 4½ cents for salary assistance. The basic appropriation the past quadrennium has been 8 cents for pensions and 5 cents for salary assistance.

For the Episcopal Fund, a 12½ per cent reduction is proposed. At present, this is raised by an assessment equal to 2 per cent of pastoral salaries. It is recommended that this be reduced to 1.75 per cent.

It is expected that increases in pastoral salaries, and reserves presently on hand in the fund, will be sufficient to maintain income at about the present level of \$3.000,000.

Dr. Brawner said the complete World Service and Finance report and recommendations for General Conference will be ready in early April.



17

## The State Of The Church

by Robert E. Cushman

The Week of Prayer for Christian Unity is being observed in Jerusalem this fourth week of January, 1972. It prompts me to some report to Methodist readers of my observations on the state of the church and the Christian community in Jerusalem and the Holy Land after several months study here. The interdenominational services of prayer were held in several centers, including the Convent of the Benedictine Nuns, St. George's Cathedral (Anglican), the Ethiopian Church, the Abbey of the Dormition (Roman Catholic), the Lutheran Church of the Redeemer in the Old City, and the Church of the Angela in the Armenian Patriarchate. This is a fraction of the thirteen or fourteen historically recognized and established churches of the Holy Land centering in Jerusalem.

The services of prayer and praise are conducted by the presiding leadership of each church with varying measure of interdenominational participation in the leadership of the worship program. In the Ethiopian service, the Anglican Archbishop was invited to place a pinch of incense in the censor. At the Roman Catholic Dormition Abbey several non-Roman participants had a place. The congregations have not exceeded one hundred or more persons in number and are principally composed of nuns and monks, families of clergy, transients such as our group from the Ecumenical Institute, and representative ecclesiastical personages of a portion of the churches of official standing in Jerusalem. Apart from the Anglicans and Lutherans. this does not include any other Protestant bodies.

The importance of the Week of Prayer for Christian Unity, however, ought by no means to be depreciated. It is the only annual occasion for which there is anything like collaboration among some, if not all, of the representative Christian churches. In the service of prayer at the Anglican Cathedral, St George's, the chief Lutheran leader

of Jerusalem, Probst H. Glatte earnestly expressed the hope that Jerusalem Christians might come to know and converse with one another on a personal basis and that common prayer among them might be undertaken more frequently than once during

the year on this special week.

It is notable that the Greek Orthodox Patriarchate, representative of the largest single body of Christians in the Holy Land-small as that is numerically-declined to participate in the Week of Prayer. This was, of course, also a directive to its people. The Russian Orthodox and also the Syrians, were not visible. A bishop of the Greek Catholic Church did put in appearance with two attending priests on occasion of Tuesday's prayer at the Roman Catholic Dormition Abbey. He was conspicuous by late arrival and, on invitation of the Abbot, assumed a lordly presence in the chancel. He had come to pay his respects, but, by the quick wit and spontaneous action of the Greek reader in the service, the bishop was maneuvered into a participant's role in the closing Litany of Benediction. So the bishop departed a somewhat surprised participant in a service he had intended only to grace with his episcopal presence.

All of this could be amusing if these things were not signs of an ancient and grievous division of Christendom in the land of Christ's birth, ministry, death, and resurrection. Nevertheless, it was moving to hear the Armenian monks in the Patriarchal Church of the Angels make a sober appeal for peace in the Universal Church as prerequisite to any hope for good will among men and peace among the nations.

To the Westerner the multiplicity of Eastern Rite churches in the Holy Land is baffling in its complexity. In 1848 the Roman Catholics imported a Roman patri arch of Jerusalem. Already, of course, fo centuries the Franciscans had extensive work in the Holy Land, as also the Bene

dictine monastics, who claim presence and activity from the time of Charlemagne in the 9th century. Catholic nuns are responsible for one of the best hospitals in East Jerusalem and are otherwise laudable for varying charitable works in orphanages, hospices, and also in primary education for Arabs.

There is no doubt a kind of implicit right of all Christian communions to celebrate their own species of Christian faith and to exercise their ministry in the Holy Land. The pity is that, being here, they have aspired to so little communion with one another or collaboration in good works and common concerns. Grievous it is that, instead, they have presented a facade of disunity and mutual condescension toward one another. There are exceptions: the Pontifical Mission has crossed denominational lines in supporting such Arab Christian enterprises as the Child Care Center of Beit Jala and the Rawdet El Zuhur primary school for underprivileged children of improverished Arab families, founded and still headed by Miss Elizabeth Nasir. The Pontifical Mission undergirds laudable work of indigenous Arab Christians. Likewise, the Anglicans of St. George's have provided strong secondary education for Arab Christians and have exercised a leading role among the churches countering the dominant disposition to mutual avoidance and isolation.

Apart from the Anglicans who gained position under the British Mandate, the German Lutherans, who acquired official recognition in the late 19th century in the latter years of the Ottoman rule, constitute the only recognized Protestant influences. The Memorial Church of St. Andrews, with adjunct work at Tiberias, is representative of the Church of Scotland and largely serves the English speaking transient Protestant constituency of Jerusalem. Southern Baptists have pursued mission for half a century, and the Nazarenes have a church in East Jerusalem. Apart from these groups, Protestantism has no influence in the Holy Land, and apart from the Anglicans and Lutherans cannot hope to be a

leavening ecumenical influence under historic and present circumstances. It is another matter, but not far from the mark, to say that the principal contribution of American Protestantism to the Holy Land is in the area of archaeological research.

The complexities in the picture of Christianity in the land of Christ's ministry resist either easy comprehension or simple resolution, but there are a few observations I am prepared to venture:

One is that, having watched thriving tourism of Westerners in this country, and without impugning blame to any, I find it painful that it regularly and, perhaps, inevitably treats the Holy Land as a show-piece for the pious visitation of shrines and frequently incurs blindness to a forlorn Christianity that is here and a forlorn remnant of Christian people.

Second, organized Christianity in this land is to a large extent, although not exclusively, preoccupied with the tendance of shrines and the chaplaincy of sacred places and the maintenance of the necessary establishment. But organized Christianity is authentic in the Holy Land primarily either in monastic life or in charitable service emanating from churches with an indigenous Christian laity.

Third, Western Christians surely ought to understand that ecclesiastical establishments without roots in an indigenous people and lay constituency are scarcely churches at all, however ancient their lineage or colorful the pagentry of their sacred rites. I have it from the mouth of Mayor T. Kolbek that there are now about 11,000 Christian Arabs left in Jerusalem. In 1947 Christian Arabs in all Palestine were ap-

(Continued on page 23)

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# WOMEN'S NEWS

# Western North Carolina Conference

Mrs. John C. Wright

# LEADERSHIP DEVELOPMENT WORKSHOP

Miss Lorena Kelly, retired missionary to Africa, was the featured speaker at an interdenominational mission study at First United Methodist Church, Gastonia, late in February.

In Miss Kelly's talk on "Stars Over Africa" she told of the many African women who have left the Congo to learn various skills so they might return to their native country as teachers.

She spoke of the part that the missionary program has played in the education of the people, providing them an incentive to learn and then share their knowledge and inspiration with others.

In the afternoon Miss Kelly showed color slides of various areas of work in the Congo.

Other parts of the program included a devotional by Mrs. Norman Hull-Ryde, several Negro spirituals sung by Mrs. Jessie Ruth Walker, with James Ellison as accompanist, a welcome by Mrs. Roy Barnes, music by Mrs. John Kersh and a prayer by Dr. Murray Griffith.

Mrs. H. K. Herrin was general chairman of the event. 200 women representing the Methodist, Baptist, Presbyterian, Episcopal, Catholic, Lutheran and A. R. Presbyterian churches, attended the meeting.

-Mrs. Charles W. Gunter, Dist. Ch. P. R.

#### THOMASVILLE DISTRICT MEET

Plans were made for a Districtwide Day Apart service at a meeting of the Executive Committee of the Thomasville District Women's Society last month. The Lenten event will be held on Tuesday, March 28, at Liberty United Methodist Church, Mocksville, with Mrs. C. C. Phillips of Charlotte as leader. The program will begin at 9:30 A. M.

The committee voted to raise the district mission pledge from \$18,500 to \$18,750 for the coming year. Mrs. Carol Wagner, district treasurer, reported that in 1971 the district Wesleyan Service Guild had more than doubled its mission pledge, giving \$4,765 to missions, when their pledge was only \$2,200. The Society contributed \$766 over its annual pledge also, giving \$19,266.

Mrs. W. F. Perkins stressed the value of volunteer work at the Dorothea Dix Project.

Plans were discussed for the Annual District Meeting on April 28 at West End United Methodist Church. Mrs. Jerald Jasperse president, was in charge of the meeting.

-Mrs. Geraldine Pilcher, Dis. Ch. P. R

# INTERDENOMINATIONAL MISSION STUDY IN GASTONIA

United Methodist women from all part of the Conference gathered at First United Methodist Church, Charlotte, on Saturday Feb. 26, for a workshop on new technique in developing more effective leadership in the church.

Dr. Mobley emphasized the importance of each one "realizing that she has a responsibility to be a part of a group of friends who can stand up and be counted." He said that "we can be realistic, but so often we are frozen into the customs and traditions of the past." He said it is essential that each should realize this fact, "I at FREE to choose" but we should also thir of this obligation, "Help me to examit

each decision."

He shared his keen insight into what the church is doing and should be doing in leadership development. He suggested these points to help develop one's potential: "Think for yourself, know the facts, show initiative, keep trying, work for needed change."

Isness (how things are) and Oughtness (how things ought to be) was the theme of the day.

Many women participated in the day's program. There was a display of banners illustrating the theme. About 250 women attended the workshop.



# WOMEN'S NEWS

# North Carolina Conference

Mrs. Bruce Hargrove

#### GOLDSBORO DISTRICT NEW OFFICERS

Vice President-Mrs. R. A. MacLean Secretary-Mrs. B. L. Holloman Treasurer-Mrs. H. Lamont Whitley Chairman of Spiritual Growth-Mrs. Sheldon Swann

Secretary of Program Materials-Miss Virginia Sauls

Chairman of Nominations-Mrs. Jesse Stewart, Mrs. Leonard Mayo, Mrs. W. Robert Johnson

#### SUBDISTRICTS MEETINGS

Clinton-Hopewell UMC-Tuesday March 21-10:00 a.m.

Smithfield-Centenary-Tuesday, March 28-10:00 a.m.

Goldsboro-Pine Forest-Tuesday, April 11-10:00 a.m.

Mt. Olive-Warsaw UMC-Thursday, April 20-10:00 a.m.

Fremont-Saulston UMC-Tuesday, April 25-10:00 a.m.

Person—The Person Subdistrict meeting will be held April 9, 2:30 p.m. at Warren's Grove.

North Durham Subdistrict meeting will be held April 16, at 2:30 p.m. at Aldersgate.

Orange Subdistrict will be held April 23, at 2:30 at Orange Methodist Church.

South Durham Subdistrict will be held April 30, at 2:30 p.m. at Duke Methodist Memorial.

Granville Subdistrict meeting will be May 7, at 2:30 p.m. at Shady Grove Church.

#### ROCKY MOUNT DISTRICT

Halifax-April 12 Northampton-April 20, at Zion Church, Conway.

Tri-County. April 19, at Mt. Pleasant Church, Bailey.

#### DATES TO REMEMBER

The Southeastern Jurisdictional Meeting will be held March 24-26 in Charleston, S.C.



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## GC President Resigns



Dr. David G. Mobberley, president of Greensboro College, has resigned the post effective June 30.

The announcement of Mobberley's resignation was made March 7 by Bland W. Worley of Winston-Salem, chairman of the Board of Trustees of Greensboro College. Worley said the board accepted Mobberley's resignation "with great regret."

Mobberley said, "My future plans are not completely formalized at present and cannot therefore be announced."

Worley said the Executive Committee of the Board of Trustees is expected to meet soon to establish a procedure for selecting a new president. He said a Presidential Selection Committee may be named to nominate a successor to Mobberley.

Mobberley, a 50-year-old biologist, was named president of the Methodist-affiliated institution in 1969. The liberal arts college was founded in 1838 and was an all-girls school until 1954 when it became coeducational. There are currently about 575 students.

Worley said, "Dr. Mobberley has rendered dedicated leadership and conscientious service during his three years at Greensboro College. We recognize his significant contributions to the college and we are deeply appreciative. The institution is stronger for his service."

He said, "Although we have accepted Dr. Mobberley's resignation at his request, he has graciously agreed to remain at Greensboro College until June 30 of this year."

"I shall leave Greensboro College with regret," Mobberley said, "but grateful for the joys of these years of association with members of the faculty and staff, students and alumni. I have tendered my resignation at this time in order that the college might have adequate time to nominate my successor."

Dr. Mobberly joined the faculty of Simpson College, Indianola, Iowa in 1953. From 1958 to 1964, he served as Dean of Lycoming College in Williamsport, Pa. He served as Dean of the College of Arts and Sciences at The American University in Washington, D.C. in 1964. He returned to Lycoming College as a professor and acting dean in 1965 and remained there until 1969 when he was elected President of Greensboro College.

Mobberley has been active in Methodist affairs in North Carolina and served at chairman of the sustaining membership en rollment committee of the General Green Council of the Boy Scouts of America. He also is a member of the Chamber of Commerce and Naturalization Committee.



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# FIRST CHURCH ORGANIZES MEN'S CLUB

A good beginning has been made at First United Methodist Church in High Point with the organization of a United Men's Club.

Harry Hauser, active in the church program, has been elected president of the organization which had 75 of its 82 "charter" members in attendance for a March talk by Max Meeks, who teaches at High Point's Wesley Memorial Church (the Men's Class), and is a leading speaker and laity worker for the church.

Other officers elected included William Harris as vice president; James Montgomery as secretary, and Ed Nash as treasurer.

The Rev. Richard Crowder, pastor for First Church, said the church will realize many benefits from a strong and active men's club.

The United Men's Club will meet for breakfast each second Sunday of the month. The club was organized March 12 after preliminary work beginning Jan. 28.

Mr. Hauser said the club plans to become an active part of the First Church program, going beyond the fellowship concern, and becoming an active arm for missions projects.



All meetings and special events involving meals and the use of large facilities during the Western North Carolina Annual Conference, must be arranged through the Lake Junaluska Assembly Office.

The State of the Church

(Continued from page 19)

proximately 10% of the total Arab population of 1,350,000 or, let us say, 130,000. There is little doubt that, since then, the Christian Arab population has shrunk by about half.

Fourth, while the future of Arab Christians in the Holy Land becomes each year more problematic, what is urgently needed is not new denominational missions but collaborative effort, here in Palestine and elsewhere, in support of existing service institutions and new powerful provision for higher education of eligible Christian Arabs of the region. The only possible solution will have to be ecumenical. Without this collaborative effort, I fear that the indigenous Christian population of Palestine will not be able to survive, under existing circumstances, another generation. If and when this should happen, Christianity in the Holy Land will be reduced to a number of sacred shrines presided over by priests without parishes save for transient Christian tourists.

Dr. Cushman, dean of Duke University Divinity School from 1958 until June, 1971, is on sabbatical leave for the 1971-72 year from the faculty where he is professor of systematic theology.



## Sunday School Lesson

By Dr. RAYMOND A. SMITH (International Lesson Series)

FOR APRIL 2

# THE CHURCH OF THE RISEN LORD

Background Scripture: 1 Corinthians 15 Lesson Scripture: 1 Corinthians 15:3-19

Probably the most obvious comment one could make on the title of this lesson would be this: "If there had been no resurrection there would be no church." As Gunther Bornkamm has written: "The church had its origin and beginning in the resurrection of Jesus Christ.... At the same time, just as certainly, there would be no gospel, no New Testament, no faith, no worship, no prayer in Christendom today without the message of the resurrection of Christ." It is no wonder, then, that Easter, the Festival of the Resurrection, is the chief celebration in the Christian year.

There is always lurking in the minds of our scientific age the temptation to center our thoughts on how the resurrection occurred. But the faith of the church rests not on a "how", but on a fact. We saw in a few lessons back how the passion narratives in the gospels differ. The same can be said of the stories of the resurrection. But the early followers of Jesus were not interested in details. An early Christian greeting was "The Lord is risen," and the response was "The Lord is risen indeed." That was enough for them. It ought to be enough for us. It is our faith that "the excellent is, by the grace of God, also the permanent." When we stop believing this the curtain has been rung down on human hopes and then there is nothing to look forward to except the condition described by Matthew Arnold as follows: "But we are here upon a darkling plain swept with confused alarms of struggle and flight, where ignorant armies clash by night."

The fifteenth chapter of first Corinthians is one of the most precious docu-

ments of the church. In it St. Paul assures us that what he writes was the same thing he received from those who were Christians before him, namely, that Jesus "was buried, that he was raised, that he appeared to Peter, that he appeared to more than five hundred brethren at one time, that he appeared to James and then to all the apostles." Finally, says Paul, "he appeared to me as to one untimely born", meaning he had not known Jesus face to face, as had the other apostles. But Christ's appearance to Paul on the Damascus road was considered by him to be of equal value. To Paul it was a miracle of grace because, as he says, "I am the least of the apostles, unfit to be called an apostle because I persecuted the church of God." This attitude of humility, though not always characteristic of Paul, shows he realizes that God's power and grace can use anyone, thought he may not be ideally fitted for the work.

We might pause here to observe that our individual opinions of our abilities, or lack of them, do not excuse us from participation in the work of the Kingdom. Someone has remarked that "It doesn't take much of a person to be a Christian, but it takes all there is of him." Paul was one that could qualify under that rule; indeed, we cannot imagine the history of the church without his powerful and permanent influence.

In the closing verses of our lesson Scripture Paul makes a convincing case for belief in the resurrection. Without it, he says, the glad news of salvation proclaimed in the gospels is nothing, and our faith is "futile." He goes on to add that, if there is no resurrection, those who have died believing are cheated out of everlasting life. He ther makes the point that those who live only

for this present life, full as it is of frustrations, disappointments and tragedies, are, in fact, the most miserable of men. To put it another way, the apostle is defending one of the basic human rights—the right to hope.

And, after all, isn't it one of the chief privileges of the man of faith to make his witness to hope? One of this writer's beloved teachers once said of religion: "Religion is the mother of dreams. Over the gray world, ruined by deluge, and death, it has sought ever, and *found* the arching rainbow of hope." But a greater than he wrote these words to one of the churches: "Now the God of hope fill you with all joy in believing, that ye may abound in hope, through the power of the Holy Spirit." (Romans 15:13).

SUNDAY SCHOOL LESSON

FOR APRIL 9

## THE WORSHIPING COMMUNITY

Background Scripture: Matthew 18:19-20; John 4:19-24; Acts 2:41-47; Colossians 4:14-17

Lesson Scripture: Matthew 18:19-20; John 4:24; Acts 2:41-47

An ancient Greek by the name of Plutarch spoke of the universality of worship when he wrote: "If you go through the world you may find cities without walls, without letters, without rulers, without houses, without money, without theatres and games; but there has never yet been seen by man, a single city without temples and gods."

In this lesson we are to consider worship as the chief means by which the church is held together. It is sad to reflect upon the way men have disagreed about how one should worship. There is an old story that says two men were having a long and bitter argument about the best way to worship. After a long time, one of them said to the other: "Very well, you worship God in your own way, and I will worship him in His." An appropriate addition to this story is a contemptuous remark made by an Anglican bishop in the 17th century concerning people who didn't follow the mode of the English church in worship. He referred to these as "the squalid sluttery of ree-church conventicles."

Many definitions of worship could be given. It has been said that worship is "always a direct response to the felt presence of God, or a celebration of that experi-

ence." The Scriptural basis for this lesson is found in Matthew, John and Acts. Here we shall find no formal definition of worship, but rather a glimpse into the life of the early Christians, including their way of worship.

In Matthew 18:19-20 there are two statements: one about prayer and one about the continuing presence of Christ in the church. The first "If two of you agree on earth about anything they ask, it will be done for them by my Father in heaven." This assurance that when the church agrees upon the desirability of an action God will bless that action could, and indeed has, sometimes led to claims of infallibility on the part of the church. This danger, however, is lessened, if not entirely prevented, by the second statement: "Where two or three are gathered together in my name, there I am in the midst of them." This means that if the church is really dominated by the Spirit of Christ there will be little danger of its assuming dictatorial power.

In John 4:24 we witness a conversation between Jesus and the woman at the well in Samaria. She does not recognize Jesus as a prophet until he shows unusual insight into her personal life, then she attempts to change the subject. She raises the question of where is the proper place to worship. Is it Mt. Gerizim (where the Samaritans worshiped), or Mt. Zion (where the Jews worshiped)? This sort of academic discus-

sion would be preferable to our Lord's probing questions about her private life which, incidentally, couldn't bear much examination. How familiar all this sounds! We often prefer discussing generalities rather than particulars, especially when our own weaknesses are involved.

Jesus' reply to the woman's question is to the effect that it isn't where one worships, but how that counts. Since God is Spirit (not "a spirit", or "a ghost") he must be worshiped in spirit and in truth.

Acts 2:41-47 affords us a glimpse of worship and work in the primitive church: "They devoted themselves to the apostles'

teaching and fellowship, to the breaking of bread and the prayers." It is worth noting that these people continued to worship in the temple, as well as in their homes. The only difference between them and their fellow-Jews lay in the place they gave to Jesus as the Christ. They made every meal a service of worship. Furthermore they shared what they had so that none would lack food and shelter. This was no "communistic" experiment, as was pointed out in the discussion of the lesson for March 19. It was love in action. We are told that, as a result of their way of life, "praising God and having favor with all the people," their number increased daily.

#### Methodist News

(Continued from page 16)

Candler School of Theology and Wesley Theological Seminary in Washington, D.C. Departure date is July 24 from Miami and return on Aug. 12.

A week each will be spent in San Juan, Santo Domingo, and Haiti. There will be meetings with scholars and religious leaders as well as observations and study of the various religious expressions on these islands. Time will also be allowed for sight-seeing, shopping and sunbathing. Dr. Justo L. Gonzalez of the Candler faculty is in charge, and he should be contacted at Emory University, Atlanta, Georgia 30322 for further details. Registration deadline is April 15.

#### WOFFORD TO HONOR FOUR

\* \* \*

Bishop James S. Thomas, episcopal head of the Des Moines, Iowa Area, is among four who will receive honorary degrees from Wofford College during commencement ceremonies scheduled for May 13 and 14 at Spartanburg, S.C. Other recipients will be the Rev. Claude Richard Harper, pastor of Trenholm UM Church, Columbia; George B. Hartzog, director of the National Park Services, Washington, D.C.

and Pedro Nicholas Trakas, chairman of the Division of Modern Languages and Professor of Spanish at Florida Presbyterian College at St. Petersburg, Fla.

\* \* \*

#### FEWER SEMINARIES RECOMMENDED

A study commission is recommending to the General Conference that United Methodist-related seminaries be reduced from 14 to 11.

Of the four theological schools on the "Eastern Seaboard"—Boston, Drew, Wesley and Duke—it is proposed that one be eliminated. One would also be eliminated from the "Greater Chicago" area where two now exist: Garrett and Evangelical. Candler and Gammon, both in Atlanta, would be retained. However, it is proposed that the two in the "Ohio Region" (Methodist and United) be reduced to one. The four semnaries in the "Western Region"—Perking St. Paul, Iliff and the School of Theology at Claremont—would be retained.

The possibility of establishing a new seminary in the Pacific Northwest is also the recommendations.

The report came from the 24-memb; "Commission to Study the Ministry' headed by Bishop D. Frederick Wertz.

# Vocational Clinic Opens In Rocky Mount

A Testing and Guidance Clinic will be held at N.C. Wesleyan College on March 24 and 25, for those interested in church-related vocations. The Clinic is designed to determine the aptitudes of those who feel that they would like to participate, full time, in the work of the church, and to counsel with them on vocations, which their talents indicate they should consider.

More complete information on the Clinic may be obtained from Rev. Jack Hunter, P.O. Box 153, Farmville, N.C. 27828 who is the Conference Director. His office telephone number is 919-488-6651 and his home telephone number is 919-488-2350.

# N.C. Board Of Laity Meets Hears Reports

More than sixty laymen, laywomen and ministers attended the spring meeting of the N.C. Conference Board of Laity in Raleigh March 11.

In accepting a report from the Methodist Men's Organization, the Board agreed to accept "Let's Face Tomorrow Together" as the theme for the Methodist Men's summer retreat at Methodist College June 17 and 18.

An incomplete survey of opinions on the effectiveness, strengths, weaknesses and needs of the Lay Witness Mission Movement was received. The basis for the survey resulted from 387 letters sent to ministers, aymen (Lay Witness participants and others) and lay leaders in 145 different communities of the Conference. A prevulent feeling of the participants of the survey was a need for better preparation

before a Lay Witness Mission so that the pastor and congregation will be ready to accept results and be better prepared to involve and utilize new Christians in the work of their community. It was also felt that the Mission personnel should subsequently aid the pastor in consolidating benefits resulting from a successful Mission. The Board recognized the effectiveness of the Lay Witness Mission as one way of bringing people to Christ.

Attention was called to the renewal of the efforts of certain legislators, with substantial financial backing of liquor manufacturers, to get legislation favorable to liquor-by-the-drink. The Board will urge the World Service and Finance Commission to set aside financial assistance to support the fight against this legislation.

Grier Garrick, incumbent Conference lay leader from Jacksonville, was unanimously nominated by the Board as its lay leader for next year.

# Durham District Laymen To Meet

The Durham District Board of the Laity is sponsoring a Laymen's Retreat at Camp Chestnut Ridge on Saturday, April 8. The theme of the Retreat will be "The Christian Layman—Life and Service."

Leaders of this Retreat will be Jim Patrick, former Conference Lay Leader; Dr. Bill Wilson, Psychiatrist at Duke Medical Center; Charles McAdams, N.C. Conference Treasurer; Dr. Tom Turner, Head of the Physics Department, Wake Forest University, and Donald Bryant, Campus Staff of Inter-Varsity.

Registration begins at 9:30 a.m. The program will start at 10:00 a.m. The cost will be \$2.00 per person which will include the price of lunch. The afternoon will be devoted to small group discussions.

### NEWS OF INTEREST

# Sanford Church Has Day Care Center

A contribution by the Sanford District from its Fund for Reconciliation helped make possible the recently-opened Jones-



Children watch a favorite television program during the afternoon at the center. Pictured above are: (first row) Jane Ray Simpson, Katherine Dowdy, Robert Davis, Jay Hill. (2nd row): Cling Capps, Angela Rosser, Penny Harrington, Karen Giles. (3rd row) Michelle Arnold, Beth Burris. (4th row) Jeff McAuley, Layne McNeill, Jody Allison, Dennis Rhodes, Scottie Rhodes. (5th row): Rena Bolitho, and Dee Hill. Also enrolled, but not shown, are Faith Ratliff, Jacqueline Dalrymple, and Jeffrey Walker. (Photo by Jimmy Haire.)

boro Heights Day Care Center, which is operating in the Jonesboro Heights UM church building. The board of directors is made up of representatives of the three community churches—United Methodist, Baptist and Presbyterian.

Rev. C. C. Capps, United Methodist pastor, conceived the idea, started the organizational wheels turning, opened the center on a shoestring and now has a smoothly functioning day care center serving the needs of 19 Lee County children. Dr. J. V. Early, Sanford District superintendent, was instrumental in helping the Center receive

the initial grant from the Reconciliation Fund.

Since its opening last October, the only additional money received by the center comes from a sliding scale based on the ability of parents to pay. Some children are sent from the Department of Social Services. The center is also under the Federal Food program, which provides money for snacks and the daily lunch at Jonesboro Elementary School next door.

"We have been generously aided," said Rev. Mr. Capps, "by both parents and church members, in obtaining inside and outside equipment. The Sanford Advancement Center has been fabulous with its co-

operation in helping us."

The center accepts children ages 3 to 6, and is open five days a week, Monday through Friday. In addition to Mrs. Janice McNeill, who serves as director of the center, there are two other full-time employees, Mrs. Eunice Davis and Mrs. Robin Godfrey.

Nineteen children are now enrolled in the center, the maximum it can handle with the current space and under federal regulations. However, as quickly as feasible, the center hopes to open another classroom to accommodate more children.

#### Marriage Conference Set

The Board of Laity of the North Carolina Conference will sponsor a Marriage Enrichment Weekend in Chapel Hill for interested couples in North Carolina, South Carolina, Virginia, and East Tennessee. Registration will be limited to the first 50 couples.

The conference will be April 28,29,30 at Holiday Inn on the 15-501 By-pass near Chapel Hill. Inquiries may be addressed to Dr. William P. Wilson, Box 3355, Duke Medical Center, Durham.

Co-sponsors of the Marriage Enrichment Weekend are the General Board of Evangelism in Nashville, and the Family Worship Department of The Upper Room. The program will concentrate on the positive aspects of the marriage relationship, and on the strengthening of healthy marriages rather than the healing of shaky ones.



#### PAINTING UNVEILED

The painting pictured above was presented to Jarvis Memorial UM Church, Greenville, as a memorial to the late Rev. Robert W. Bradshaw, who was pastor there from 1943 to 1948. Taking part in the unveiling ceremonies recently are, left to right, Rev. Charles M. Smith, associate pastor; Rev. Troy J. Barrett, pastor; Mrs. James Whitehead, artist; Miss Ashley Bradshaw, eldest grandchild of the Bradshaws; and, a son, the Rev. Francis C. Bradshaw, pastor of City Road UM Church in Elizabeth City.



UMYF SWEETHEART

Lisa Mock, a member of Shiloh UMYF, was rowned Sweetheart of the Lexington Area Sublistrict at its meeting on Feb. 7. A student at Lexington Middle School, she is the daughter of Mr. and Mrs. Frank Mock, Jr., of Lexington.



#### LAYWOMAN OF YEAR

Mrs. Dennis Barringer, second from right, was chosen laywoman of the year by the Concord Lions Club. Mrs. Barringer is a member of the Cold Springs UM Church. Others pictured at the annual awards program are, from left, Mrs. Raymond Snyder, Raymond Snyder, a member of First Baptist Church who received the layman of the year award, Lion Ray Kluttz and Mr. Barringer.



#### VISITS ST. MARK'S

Rev. Woodie W. White, of Washington, D. C., executive secretary of the national Commission on Religion and Race, visited St. Mark's UM Church in Charlotte Feb. 15 and 16. He preached at the church's Lenten services and made an on-site inspection of St. Mark's community relations programs. The church has been granted \$5,500 by the Commission to extend and expand its community ministries. Attorney Richard C. Erwin of Winston-Salem spoke at St. Mark's on Feb. 13. Rev. Belvin J. Jessup is pastor.

# CAROLINA BRIEFS

Dr. Ralph H. Taylor of High Point will preach in Holy Week services at Central UM Church in Denton, Mar. 26-30, at 7:30 p.m.

"Beyond the Dream," a multi-media worship service, will be celebrated Palm Sunday weekend in Charlotte and Greensboro. The first service will be at 7:30 p.m., Saturday, March 25, in First UM Church, Charlotte. At 5 p.m., Palm Sunday, Mar. 26, the service will be repeated in the Greensboro Coliseum Auditorium. "Beyond the Dream," written by Dr. James E. Hull of Greensboro College, was presented last August at the World Methodist Conference in Denver. Colo.

The Mocksville Circuit, Thomasville District, observed Mission Emphasis Sunday Mar. 12, when Rev. Alec Alvord, missionary to Rhodesia, spoke at the Bethel and Cornatzer churches.

\* \* \*

Rev. Jimmy Buskirk of Atlanta, Ga., is preaching at Nashville UM Church this week as a part of the church's "Motivation for Ministry" weekend. Services will conclude on Sunday morning. He has preached at the SEJ Laymen's Conference at Lake Junaluska for the past five years.

Dr. Robert Bruce Pierce, pastor of the Chicago Temple, will be speaker for the "Mission to the City" April 10-12 at Trinity UM Church, Durham. Dr. Pierce is one of Methodism's best-known preachers and

has served the Chicago Temple parish since 1961.

\* \* \*

Dr. Charlie Shedd, nationally known family life counsellor and author, will be in the North Raleigh area April 13-15 for a Family Life Conference. Mrs. Curtis Baker, a Methodist laywoman, was instrumental in planning the conference, and now seventeen local churches are working together ton the project.

Holy Week evening services with the Rev. Dr. Edgar H. Nease, Jr. of Lake Junaluska as guest preacher will be held at Mills River UM Church in the Asheville District. Dr. Nease will close his series on Maundy Thursday, and lead the congregation in the celebration of Holy Communion.

Concord UM Church, Statesville District, will have revival services beginning March 26, at 7:30, and continuing through Easter Sunday morning. Dr. Calvin B. Johnson, president of John Wesley College in Greensboro, will preach. The public is invited.



CITY. NORTH CAROL

# The Happiest Miracle (Continued from page 5)

ished physical body-grows, gains strength, transcends the wheel chair, and continues to serve. It is but a temporary material defeat. I believe in miracles!

In Jesus' life the cross symbolized a material defeat. The world simply walked over Him with its sin and stupidity and pride. This offended the disciples. They followed a King, and He let the world crucify Him. Their hopes died when their King died. Death ended all.

But it didn't, you see! The hour of physical defeat became the occasion for the hour of Easter victory. God brought forth from apparent death the invisible fire of spiritual victory. No wonder that, when Jesus walked with those on the way to Emmaus, their hearts burned within them!

So if in your mind's eye you stand before the dimly lighted but quite empty tomb this day, believing even faintly, you will stand with awe that Christ has risen and is alive and be able to shout, "Hallelujah!" Then you may repeat those words of old, "Lord, I believe. Help thou mine unbelief." Claim your particular particle of hope today! Claim it for mankind! Claim it not so much to be reassured as to reaffirm that extraordinary power of goodness did not leave us without comfort! He went before us to prepare a place! "Where I am, may ye be also. For in my Father's house are many rooms."

Some of you have the assurance that your room or mansion has already been as-



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418 N. Greensboro St. Liberty, N. C. 27298 Phone: 919-622-2204 signed and the deed has been conveyed to you by the grace of Christ and the power of the resurrection. Others of you have not yet accepted your deed and are still searching for that ideal house not made with hands, eternal in the heavens.

You don't know why you are not quite ready to take an option. Maybe for you the title search is incomplete! But, there is hope here today! Within the limits of our cultural understanding Jesus is the only fixed star, the only constant truth, the only source of steadfast love, the only really hopeful miracle in a world where all standards seem out of joint. It is the happiest miracle.

The hope of Easter which the New Testament proclaims, the hope of eternal life, is for the present world. It is for you. What awaits you now is fulness of live—a life lifted up to the level of Christ's vision and spirit and lived in fellowship with Him.

A small light creeps into a tomb that is supposed to be sealed and reveals that it is open and empty. Hark!

"Now is Christ risen from the dead."

"Christ is risen.

The Lord is risen indeed.

Hallelujah!"

"Lord, I believe. Help thou mine unbelief."

He will. Amen.

Dr. King is pastor of Woodland United Methodist Church

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Cynthia C. Wedel President, National Council of Churches

Easter—the celebration of the Resurrection of Christ—marks the greatest turning poin in history. Mankind from the dawn of time has been aware of a power outside our human universe—God or the gods. But for millenia this was felt to be a remote and sometime malevolent power to be appeased by sacrifice or moral heroism.

Jesus, in his earthly life, spoke of a God whom he called Father—a God of mercy, lov and compassion. But the crucifixion seemed to prove that here, again, was a good and

helpful person whose work came to a cruel and abrupt end.

Then came the crashing event of the resurrection from the dead! The incognito of the gentle teacher from Nazareth was discarded. Jesus was revealed as the Christ—as God in human form—ruler over life and death. And the world has never been the same since that day. His frightened, scattered disciples went out across the world shouting the good news "Jesus is Lord." And every human being is cousin to the King of Kings!

The Church, his Body on Earth, has often failed to live up to its high calling. But ever Easter reminds Christians once again of this basic fact of our faith. May we all, on this Easter in the year of our Lord 1972, in the midst of the strife and tension of our time, remember with joy that "neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in a creation, will be able to separate us from the love of God in Christ Jesus our Lord. [Romans 8: 38, 39 (RSV)]

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Vol. 117

Greensboro, N. C., April 6, 1972

No. 7

# MINISTERIAL RETIREMENT AT SIXTY-FIVE

# ON A BASIC SALARY PLAN FOR MINISTERS

THINKING
THROUGH
ON
GENERAL
CONFERENCE



NORTH CAROLINA

# christian aovocate

Official Organ of the North Carolina and Western North Carolina Conferences of the United Methodist Church ESTABLISHED 1855

James C. Stokes Editor and Manager Ray Young Production Manager Ruth Laughlin Editorial Assistant Betty Dean Circulation Manager

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- 16 Ministerial Retirement at Sixty-Five by J. Elwood Carroll

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# Calendar of Coming Events

#### MEETINGS OF WIDER INTEREST

Apr. Apr. May	16-30 30-May 1	General Conference, United Methodist Church, Atlanta, Ga. State Assembly, Church Women United, Chapel Hill Pastors' Conference, Chapel Hill
May	1-2	35th Assembly, N.C. Council of Churches, Chapel Hill
		*
		NORTH CAROLINA CONFERENCE
Apr.	10	Conference Plan Review Committee, Methodist Bldg., 10 a.m.
Apr.	10	Teacher Improvement Workshop, Rocky Mount District
Apr.	11	Board of Trustees, Methodist Retirement Homes, Executive Comm., 11 a.m., Lunch 1 p.m., Full Board Mtg., 2 p.m.
Apr.	13	Trustees of Methodist Home for Children, Raleigh, 10:30 a.m.
Apr.	17	Teacher Improvement Workshop, Southern Pines, 7-9:30 p.m.
Apr.	18	Teacher Improvement Workshop, Rockingham, First Church, 9-12 noon
Apr.	21-22	Handbell Festival, Edenton St. Church, Raleigh
Apr.	28	Board of Trustees, Louisburg College
		WESTERN NORTH CAROLINA CONFERENCE
Apr.	6	Administrative Comm., Marion District Program Council, 6 p.m.
Apr.	7-8	Methodist Testing and Guidance Clinic, Greensboro College
Apr.	7-9	Winston-Salem Forsyth District Education Workshop, Youth Division
Apr.	9	Burke County Training Workshop, First Church, Morganton, 3 p.m.
Apr.	9	Davie County VCS Workshop, Union Chapel, 2:30 p.m.
Apr.	9	WS/NE District Board of Missions and Church Extension, Annual Meeting,
A	0.12	First Church, Reidsville, 7:30 p.m.
Apr.	9-13	WS/Forsyth District, Adult & Children Divisions Meeting-Kernersville, Walkertown: Love's, Lewisville and Ardmore
Apr.	10	Lexington and Denton Areas VCS Workshop, St. Timothy Church, 7 p.m.
Apr.	10-11	Seminar in Mental Retardation, Charlotte, St. James
Apr.	11	Thomasville and North Davidson Areas VCS Workshop, First Church,
ripi.	* *	Thomasville, 7 p.m.
Apr.	11	Surry Board of Missions and Church Extension, annual meeting, 6:30
Apr.		Seminar in Mental Retardation, Hickory, First Church
Apr.	12-14	Spring Symposium, "China, the U.S. and the U.N.," at WCU
Apr.	13	Executive Comm., Davidson Co. Board of Missions, Claude's 12 noon
Apr.	13	Thomasville District Program Council, Shiloh Church, 6:30 p.m.



Marion District Program Council, First Church, Morganton, 4 p.m.

Davidson County Board of Missions, Friendship Church, 6:45 p.m.

Youth Workshop, Thomasville District, Memorial Church, Thomasville

Salisbury District Program Council Mtg., Milford Hills, Salisbury, 7:30 p.m.

Apr. 13 Apr. 14

20

20

Apr.

Apr.

14-16

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# On A Basic Salary Plan For Ministers

by June P. Green

Some objections have been raised to the concept of a basic salary plan for ministers in our Conference and this was to be expected, for there are valid objections which laymen and ministers alike may well raise. These objections seem to be centered on three primary considerations, and I would like to address myself to these concerns in this paper. These three primary considerations are: the Reward Motive, the Control Motive, and the Incentive Motive.

1. The Reward Motive: There seems to be the fear that such a plan would take away the right of the local church to reward outstanding service with a salary increase; and of course, the reverse side of that coin is the threat to reward sub-standard service with a salary decrease. This is the way that most companies deal with their business executives and it is natural for business men to see the same principle as valid in the church. But the United Methodist Church is not a group of small businesses competing with each other for the top young executives, and the clergy are not, or should not be, a group of competing executives. We are a professiontrained and equipped according to the standard set by the Church, and we are entitled to a fair and just compensation for our services. The United Methodist Church is a Connectional Church-it is One Church-which means that each local church is a part of every other local church, and therefore, each church has a responsibility for every other church. This concept is logical from a business point of view, and theological from a biblical point of view. We are part of the same company-the Company of God, and our motive for rendering service to our company should be dedication to our calling,

The Rev. Mr. Green is pastor of Oak Forest UM Church in Winston-Salem.

not reward for our service. This is true whether we are clergymen giving our time. and ourselves in service, or laymen giving of our resources. Our concern should be for all the Church; not just the local congregation where we happen to be serving. The small charge, unable to pay a fair and just compensation to its minister is still entitled to the best ministerial leadership. available, and the minister who serves that charge is entitled to a salary that is adequate and just. And only as we are willing to share the fruits of our labors in the Kingdom of our Lord can this be accomplished, and only as we are willing to do this can the concept of a connectional church be preserved.

2. The Control Motive: Another objection which has been raised concerns the concept of control of the ministerial leadership. The laymen who have raised this concern seem to fear that with the loss of the right to set a particular minister's salary the floodgates of mediocrity will be opened, and they will have to put up with whatever comes through.

In my opinion, this is not a valid argu ment. In the first place, I cannot conceive of the Bishop and his Cabinet being so in sensitive to the welfare of the Church as a whole that they would not be aware of the consequences of indiscriminate appoint ments. As I stated in my original proposal such a plan would truly allow the Cabine to match the minister to the church. In the second place, no church should want to control their minister any more than you or I should want to control our doctor. I would be like saying to your family physi cian, "You diagnose my illness and pre scribe for it like I think you ought to; and will increase your fee." Such a practic would be degrading to the medical profes sion, and it is no less degrading to the min

istry. Whatever restraints any conscienteous professional must live under should be imposed by his peers who are knowledgeable about his profession; as is done in the medical, dental, educational, and legal professions. The glory of the Protestant Church has been in the freedom of its pulpit; and the laity have a greater stake in preserving this freedom than do the clergy. If a minister is to do his most effective service for Christ and His Church, he must be free from control by financial pressure.

3. The Incentive Motive: A third objection that I have heard is concerned with the incentive motive. It is feared that a basic salary plan would encourage laziness, would subsidize mediocrity, and would destroy the major incentive for a minister to render his most effective service. This is perhaps the most valid objection raised yet; but I don't think that it is as bad as many seem to fear. In all probability, there are some ministers who would take advantage of this plan as they now do with the minimum salary idea. I don't think that it would be any worse under another system. In fact, I believe that if the churches and the Cabinet were to demonstrate that they have faith in their ministers, more of them would respond by trying to live up to that trust. It is an acceptable psychological principle that all of us tend to try to do what is expected of us, whether good or bad.

As for the charge that a basic salary plan would subsidize mediocrity, the same thing could be said of minimum salary, minimum wage laws, standard salaries for teachers, the civil service system, and just about every other segment of our society. Since we are all individuals, and each one different from everyone else in some degree, there is no way that any plan could be devised that would match completely salary and ability. All we can do is strive for the closest approximation of justice of which we are capable. We do have a Board of the Ministry whose responsibility it is to pass on the qualifications of every candidate for the ministry. This would be the proper area to seek corrective action for mediocrity in the ministry.

Now a final word about the charge that a basic salary plan would destroy the incentive for ministers to strive for greater excellence in their ministry. If a higher salary is the primary incentive for ministers seeking to do a better work for our Lord Jesus Christ, then our church is in worse shape than any of us realize. This, in my opinion, is not a worthy motive for minister or church. Surely it can be said that our ministers possess a caliber of dedication to their calling that is at least equal to that of our public school teachers who, by and large, do the best job possible regardless of the salary paid. It is exactly this "carrot before the horse" motive that a basic salary plan would eliminate—as I think it should be eliminated. It seems to me that the high calling of God in Jesus Christ is incentive enough for any minister to give his best in service to the Master and to his Church. If the laity of the Church will demonstrate this same conviction, I believe that it will result in a more effective ministry from all.

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## **SEJ Women Elect Officers**

CHARLESTON, S.C. (UMI)—The new president of the Southeastern Jurisdiction's United Methodist Church women has been part of the jurisdiction for only four years, since former black and white annual conferences were merged in the region.

Mrs. Thomas P. Green of Louisville, Ky., elected here March 25, had served as vice president since 1968, when she became the Jurisdiction Society-Guild's first black officer. Retiring president is Mrs. H.M. Russell of Loudon, Tenn.

Election of Mrs. Green and others of the core planning group, or executive committee, came by acclamation as more than 700 women from nine states met here March 24-26.

Issues of the roles of women "in these times" dominated the meeting, which closed with an innovative service featuring an "agape feast" and reports on "arenas of witness."

As the keynoter, Dr. Sharon B. Lord, assistant professor of educational psychology at the University of Tennessee and a few years ago active in Methodist youth programs, urged the women to challenge traditional assumptions within the church and the rest of society in order to give Christian value to each individual.

Noting that the church women's "involvement and awareness are obvious," the young educator called on them to "remove the 'men only' signs from the decision-making bodies." Some of the church's hold-over "oppressive structure must be eliminated or changed before the oppression of women and minority groups can be eliminated," she stressed.

The church's top woman executive, Miss Theressa Hoover of the Women's Division, said "It is our time as women's group to determine who we are and what will keep us in mission." In order to do this, she held, it is "Christian to stand up

for your rights and sometimes inchristian to be cooperative."

The effort is not limited to women, she added, but, "having been an 'out' group, the Women's Division wants to help other 'out' groups in the church and elsewhere to be heard."

The Sunday morning agape service featured old and new musical numbers as threads holding together a parade of missionaries, deaconesses and community workers whose service totaled more than 1,400 years and reports by a variety of contemporary workers in mission "arenas of witness." It was arranged by Dr. Lurlene Barnhardt of Charlotte, N.C.

The new jurisdictional president, Mrs. Green, is a member of New Coke Church in Louisville, the daughter of a Methodist minister, the wife of a high school social science teacher who also is an ordained Disciples of Christ minister. She retired in January as a Veterans Administration medical secretary.

Other new officers for the next quadrennium are Mrs. W.W. McLendon, Lexington, Ky., vice president; Mrs. W.P. Tisdale, Jacksonville, Fla., secretary-treasurer; Mrs. John W. Crawford, Raleigh, N.C., nominating chairman; Mrs. J.B. Holshouser, Franklin, Tenn., and Mrs. Francis Wagner, Staunton, Va., members-at-large of the core planning group. Mrs. James E. Smith, Greensboro, N.C., is a member of the nominating committee.

Twenty women were nominated for possible members on the General Board of Missions and its Women's Division. Of these, ten will be elected by Southeastern Jurisdictional Conference in July. The group includes Mrs. Charles Dorsett, Mt. Gilead, N.C.; Mrs. W. Frank Redding, Jr., Asheboro, N.C.; Mrs. Alvin L. Morrison, Statesville, N.C., and Mrs. E.D. Chandler, Asheville, N.C.

## WHAT ABOUT CAUCUSES?

Recently the official publication of the Southern California-Arizona Conference devoted almost its entire February issue (this would be about thirty pages of our Advocate) to a consideration of caucus groups within the conference. In its March issue, *engage* Magazine has an eight-page article about the part caucuses have played in influencing recent general conferences.

Whatever the name given to them, there have always been caucuses operating within ecclesiastical bodies. In some cases, they have been more nearly like cliques, in others they could best be characterized as open forums. Today there seems to be sharp difference of opinion as to the relative merits of all such unofficial groups or organizations.

In the Southern California-Arizona situation, seven distinct and more or less well organized caucuses were identified. Some of these were special interest caucuses such as those in support of women, or youth or the laity and the local church. Others were of an ethnic nature. The most prominent one on the west coast seemed to be the Renewal Caucus which was closely patterned after the nationally organized United Methodists for Church Renewal.

Editor Raymond H. Wilson of NEWS PULSE interviewed the leaders of five of the caucus groups. Some of their observations are well worth our consideration here. All of the leaders wished it understood that their groups were open to anyone who would come. There seemed, however, to be reluctance with some to publicize the time and place of meetings, and some "steering committees", while not meeting in "smoke-filled rooms", seemed not to be open to the public.

"Most of the chairmen", said Wilson, "agreed that the caucuses already were or could become a divisive force within the Conference; some regretted this and others thought it was healthy." To quote further from Editor Wilson: "None of the chairmen seemed particularly anxious at first to discuss voting methods either at Annual

Conference or at Jurisdictional Conference when episcopal elections are held, but it developed that caucuses could play a major role in both arenas. There was general agreement that 'plunking' and block voting, where balloting is manipulated to the gain of some and the exclusion of others, was a political fact of life in the church and at least one chairman agreed that these practices were as much a part of the Wesleyan tradition as the so-called 'open' elections where there are no nominations or slates."

Among the concerns expressed by caucus leaders were these: freeing up the structure of the annual conference so that it would be more responsive to human need; influencing representation on boards and agencies; lessening the financial burden upon local churches; one caucus is frankly working for the election of a black bishop, another for the election of an Asian-American bishop.

The selection of district superintendents by vote of the conference was expressed as a concern. Better representation of women, who will compose 13% of delegates to general conference but who make up 54% of the church membership, was the main thrust of one caucus. Most of the caucuses were much interested in plans for restructuring the church.

In discussing the dangers inherent in the caucus movement, the leader of the laity-local church caucus stated: "I think the first safeguard is that you have openness. Openness and willingness to receive anybody is a very important safeguard. We should never have secret meetings under any circumstances." The Renewal Caucus leader agreed, and stated further, "I would add that basic is the commitment of the group to not perpetuate itself. When issues are achieved—be done with it. That, to me, is really being committed to change and renewal." The Asian-American caucus leader also spoke of the danger involved in

(Continued on page 11)

# THINKING THROUGH ON GENERAL CONFERENCE (Part 2)

In our last issue, we devoted six pages of space to a presentation of matters which are coming before the General Conference. We were mainly concerned with the report of the Structure Study Commission. This report, which is laid out in a 183 page book, will no doubt occupy much of the time of the conference.

There are, however, other study reports containing recommendations which will be sharply debated. This is particularly true of the report of the Social Principles Study Commission. This commission, composed of 32 persons with Bishop James S. Thomas as its chairman, has been at work for almost four years. Its job was to carve out a statement of social principles to take the place of the two statements which are now carried side by side in The Book of Discipline. These two statements are "The Methodist Social Creed" of the former Methodist Church and "Basic Beliefs Regarding Social Issues and Moral Standards" of the former Evangelical United Brethren Church. When merger of the two denominations took place at Dallas, Tex. in 1968 no attempt was made to rewrite the social creed. Instead a commission was appointed to bring in a statement on social principles to the next regular General Conference.

The Social Principles Statement, which is now in the hands of delegates to General Conference, is a document which in large measure reaffirms the basic social concerns which the two former churches had held for years. However, it also bears evidence of having been formulated against the background of a society which has gone far down the road of permissiveness in moral standards.

The report is that some members of the commission were not pleased with the final draft and that it was passed with more members absent than present. This fact, of course, should not necessarily reflect upon the merits of the document itself. It seems

clear that certainly a majority of the commission members gave their stamp of approval at least in principle to the final form of the report. But in any case, it is now the duty of the General Conference to receive it, examine and evaluate it, and make some decision about it.

We might point out in passing that one United Methodist congregation, the University Park Church of Dallas, Tex. is sending to the General Conference a proposed substitute for the entire report of the Social Principles Commission. Copies of this report have been sent to all General Conference Delegates.

In commenting upon the finished work of the commission, its chairman, Bishop Thomas had this to say: "Whatever happens to the report of the Social Principles Study Commission, few persons in the United Methodist Church have been as fortunate as I.... There were numerous times of frustration and there are likely to be more. Nevertheless, all of us grew at least a little in the process of drafting this report.... It is our hope that the product will be accepted but, in any event, we thank God for this chance to be the church in study at the call of the General Conference of the United Methodist Church."

The full report is printed in the March, 1972 issue of *engage* magazine. It is divided into seven main sections, the final one being a social creed which the commission recommends for use in Sunday worship services. The six other sections are as follows:

1. The Natural World; II. The Nurturing Community; III. The Social Community; IV. The Economic Community; V. The Political Community; and VI. World Community.

The first section affirms generally accepted principles on conservation of natural resources. The second section deals with the family, marriage, human sexuality and birth and death. Its statement on hu-

man sexuality expresses ideas or leaves overtones which may well be challenged by the General Conference. We refer especially to this statement: "Sex may become exploitative within as well as outside marriage. We reject all sexual expression that damages or destroys the humanity God has given us as birthright and we affirm all sexual expression that enhances that same humanity. We declare our acceptance of homosexuals as persons of sacred worth, and we welcome them into the fellowship of the church. Further, we insist that society ensure their human and civil rights."

Some United Methodists will interpret this as lowering the bars on sex out of marriage, and as inconsistent with the teachings of the New Testament on Christian sex relations. Furthermore, the statement about homosexuals will be interpreted as condoning the practice of homosexuality, since it does not in any way identify this practice as an unnatural, unwholesome act.

Its statement on abortion seems to be a better one than was set forth four years ago. It affirms, "Our belief in the sanctity of unborn human life makes us reluctant to approve abortion", but adds "we recognize tragic conflicts of life with life that may justify abortion." "A decision for abortion", the report further says, "should be made only after thoughtful consideration by all parties involved, with medical and pastoral counsel."

In the section on the social community, the statement specifically affirms the right of ethnic and religious minorities, and has a paragraph on the right of each of the following: children, youth, aged, and women. There is little in these statements that would evoke debate. Population problems are covered in a brief and innocuous paragraph.

Most of a page is devoted to the problem of drugs, and we predict that there will be considerable dissatisfaction with this statement. The following especially may come under fire: "We realize that the use of such drugs as alcohol and marijuana can lead to a loss of effectiveness in human life and may result in drug dependency. We assert our long-standing conviction that the choice to abstain from alcohol, and now marijuana, is a faithful witness to God's liberating and redeeming love for persons. Since the use of tobacco is a major factor in both disease and death, we support educational programs directed toward prevention of such use. We support regulations that protect society from users of drugs of any kind where it can be shown that a clear and present social danger exists."

What the above statement does not say as well as what it actually affirms will tend to leave the impression that the United Methodist position, especially on alcohol and on marijuana, is weak and lukewarm. In view of the devastating effects of alcohol as a beverage and of the known danger signs related to the use of marijuana the position expressed above would seem to give aid and comfort in the wrong direction.

Most of the two-page statement on the economic community should not evoke too much disagreement. On the political community the Social Principles Study Commission affirms the responsibility of government to protect the basic rights of people "to the freedoms of speech, religion, assembly, and communications media; to the right to privacy; and to the guarantee of the rights to adequate food, clothing, shelter, education, and health care." A good many United Methodist would probably want clarification on the last part of that sentence.

Additional statements on the political community are these. On civil disobedience: "We recognize the right of individuals to dissent when acting under the constraint of conscience and to disobey unjust laws as not in conformity with the Gospel.... We assert the duty of churches to support everyone who suffers for cause of conscience, and urge governments to seriously consider amnesty for such persons while maintaining respect for those who obey." On rehabilitation of prisoners and capital punishment: "In the love of Christ who came to save those who are lost and vulnerable, we urge the creation of genu-

inely new systems of rehabilitation that will restore, preserve, and nurture the humanity of the imprisoned. For the same reason, we oppose capital punishment and urge its elimination from all criminal codes." Of course, the latter statement will call forth differences of opinion. On military service the report rejects "national policies of enforced military service" but acknowledges that "coercion, violence, and war are presently the ultimate sanctions in international relations"...."We support those individuals who conscientiously oppose all war or any particular war and therefore refuse to serve in the armed forces." This statement affirms selective conscientious objection (rejection of service in particular wars), and will probably be confronted with differences of opinion.

In the section on world community, the report makes a strong peace statement. It rejects war "as an instrument of national policy" and says "the militarization of society must be challenged and stopped." It calls for "increased amounts of unrestricted international aid", and for repentance for "our exploitation of individuals and peoples for the supposed good of our own nations and cultures and for the institutional benefit of the church."

The final section of the Social Principles Commission report consists of what is designated as "Our Social Creed". This two hundred word statement is largely a summary of what is contained in the report itself. In some ways it is an excellent statement. The commission recommends that it "be frequently used in Sunday worship" as a creedal affirmation.

We cannot, however, conceive of this statement meriting a place alongside of the bona fide creeds of the church. Its theology is quite thin in places and it ignores some basic tenets of the Christian faith. It is more fitted to be a document of these times than a timeless affirmation for the ages. Probably this is all that the commission intended that it should be. We hope the General Conference views it in this light.

We made mention above of the social

principles statement submitted by the University Park Church of Dallas, a congregation which has close affinity to Southern Methodist University and its Perkins School of Theology. A document of this sort, must of necessity be actually written by a very small committee or a single person. In any case, this one bears evidence of good theological perspective and broad understanding of the issues of the day.

It contains a single-page introduction entitled "Our Heritage and Theological Basis". Then, upon a single page it offers a "Statement of Social Principles" under eight divisions. This is followed by fourteen pages of "Commentary", or elaboration of the one-page statement.

Whether or not the General Conference will accept this as a substitute for the statement from the Social Principles Commission is highly speculative. It could well be that some of its affirmations will find a place in a final document which may be adopted. The University Park statement is certainly meritorious and worthy of careful consideration, along with the statement from the commission itself.

#### TWO OTHER REPORTS

Two other commissions which are bringing in the fruits of their study to the General Conference are the Theological Study Commission on Doctrine and Doctrinal Standards and the Commission to Study the Ministry.

If adopted, the report of the Commission on Doctrine and Doctrinal Standards would become a part of The Book of Discipline. It would be substituted for the present Part II of the Discipline (pages 35 through 51). Part II presently contains The Articles of Religion of The Methodist Church, The Confession of Faith of the Evangelical United Brethren Church, and The General Rules of The Methodist Church. The new document retains all three of these, and would add on the following: a section on historical background; and a section on "our theological task".

Dr. Albert Outler of Perkins School of

Theology, who is chairman of the commission, has stressed that this doctrinal statement is intended as "a framework of constructive guidelines" rather than as a set creed to which United Methodists would give formal assent. Dr. Outler further states: "We believe we have laid out a valid way between the extremes of doctrinal rigidity and doctrinal indifferentism. We are convinced that some such approach as this will serve the wide diversity of United Methodists far more fruitfully in the present crisis (and in the foreseeable future) than any conceivable alternative-just as we are also convinced that it is also closer to the mind and heart of our founding fathers."

In presenting this report the Commission on Doctrine and Doctrinal Standards will probably ask that it be dealt with by the Conference sitting as a Committee of the Whole; that is that it not be referred to one of the legislative committees and then brought back to the floor of the General Conference. We cannot see any reason why the General Conference should not accede to this. The document seems to be ably drawn up and to contain material which the United Methodist Church should retain and use for guidance as needed.

The Commission to Study the Ministry of the United Methodist Church evidenced in its report considerable concern for the future of ministerial education. The report mentions the substantially increased giving which has been achieved through the Ministerial Education Fund. Through this fund, in 1970 a total of \$4,765,671 was paid in, one-fourth of the amount from each conference being retained by the conference for uses within its own ministerial education program. Most of the remaining threefourths went directly to our theological schools. The total 1970 giving represented only 57.76 percent of the total asking, which was \$8,250,000.

The report gives interesting information and estimates on future costs of ministerial education. Its studies indicate that cost per student at our fourteen theological schools runs from \$4,452 per year at Drew to \$1,759 at Emory (Candler). The Duke

Divinity School ranks second in low cost per student, with a figure of \$2,011. The report notes that the schools with the smallest enrollment registered the largest costs per student.

In projecting cost figures for the next ten years, the commission estimates that these will double in the next decade. In view of this, the commission is recommending that the number of seminaries be reduced from 14 to 11. Its estimates of the need for ministers over the next decade remains essentially what it is now. This need, thinks the commission, can be adequately met with the proposed reduction in the number of institutions.

The commission is also recommending the establishment of a Division of the Ministry under the Board of Education. The present arrangement is that there is a Department of the Ministry within the Division of Higher Education of the Board of Education.

It is proposed that a study commission of the ministry continue for the next quadrennium with especial emphasis upon reviewing and evaluating the seminary situation, on looking at continuing education, and on the status of special appointments.

# Caucuses (Continued from page 7)

non-participation of laymen ("I think that is the inherent danger, the way the caucuses are being dominated by ministers"). Said the black caucus leader: "I think, also, we should always keep in mind that our ultimate commitment is to Christ and His Church, not to the expedient aims of any particular group."

Said the spokesman for the Latin American Caucus: "If the leadership rests in just a few, then the caucus is in great danger. This is the biggest danger and that is why our membership is so great... Community has to exist, and if we don't do this, we can self-destruct very easily."

**JCS** 

# Methodists Give \$750,000 To Bangladesh Relief

ATLANTIC CITY, N.J. (UMI)—About \$750,000 toward relief and rehabilitation of an estimated 30,000,000 victims of war and related disasters in Bangladesh had been received in a churchwide United Methodist offering as of March 17, according to a report here by the Rev. Dr. J. Harry Haines, executive secretary of the United Methodist Committee for Overseas Relief (UMCOR).

Attending executive meetings of the United Methodist Board of Missions, Dr. Haines said he and UMCOR are confident the final response in January "Bishops' Appeal" offering will top the minimum goal of \$1,000,000. Expressing gratitude for "the widespread and generous out-pouring of support" throughout the denomination, he said a goal of \$13,000,000 has been established for Bangladesh aid by the World Council of Churches, which is coordinating church efforts. Of that, \$12,000,000 has been pledged by the Council's member churches (including United Methodism's \$1,000,000), he added.

The WCC's newly-established Bangladesh Ecumenical Relief and Rehabilitation Service (BERRS) is operating throughout the stricken nation, and also continues to aid several million refugees waiting to return from Indian border camps or already on their way home, Dr. Haines said. BERRS is headquartered in Dacca, the Bangladesh capital, and is directed by Ceylonese relief specialist Harris Amit.

Serving with the BERRS international staff are Methodist relief workers from India, including Indians and American missionaries, Dr. Haines said. Bishop Joseph R. Lance, episcopal leader of the Lucknow Area of the Methodist Church of Southern Asia (India's United Methodist Church), is coordinating Methodist participation. He and the Rev. Robert V. Marble, UMCOR representative in India, visited Dacca recently to confer with BERRS officials. An

American missionary surgeon, Dr. Ronald Garst (from Cordell, Okla.) is running an orthopedic center in a field hospital. Mr. Donald E. Rugh, also a missionary (from Centerville, Ind.), is working in coordination of transportation and supplies.

BERRS is currently arranging for transfer of relief supplies from India. CASA, the Indian churches' relief agency, has made available medical equipment, babyfood, milkpowder and other foodstuffs from its warehouses. This is in addition to goods which have been flown and shipped direct to Bangladesh.

The over-all program calls for providing food, medical care, housing, water and transportation, in addition to supporting agricultural work, fishing and other industries. The latter is part of the rehabilitation phase, as is the cooperative program of BERRS and the Christian Council of Bangladesh in encouraging such self-help projects as rebuilding roads, clearing land and repairing irrigation canals. The rehabilitation phase, scheduled to last until June 30, 1973, is expected to lay foundations for long-term development aid from the churches.

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# Trinity Congregation Votes To Build

The Trinity United Methodist congregation, one of King's oldest churches, voted unanimously March 19 at its church conference to build new facilities for worship, fellowship, study and office areas. The planned facilities represent the culmination of over two years of work by the building committee and architect, Vernon E. Lewis.

The building will be of contemporary design and will feature three free standing crosses on the outside front of the sanctu-

In the sanctuary, the focal point of the worship area will be an altar or communion table constructed in a triangle reached on all sides by three levels of steps. To the left of the altar will be a triangular designed pulpit, and on the right side of the chancel will be a triangular shaped baptism font. The pews in the nave will be set at an angle so that the entire worship service can easily be seen at any location by the worshippers.

On the main floor to the back of the sanctuary will be a large "surge" or over-flow area which will also serve as a dining and fellowship hall. This area will seat in assembly an additional 214 people. The nave and choir of the sanctuary will seat a total of 285.

A Board Room-Chapel will also be a multi-purpose room serving as two classrooms during church school. The choir room and sacristry are also large enough to be used as classrooms as needed. The pastor's study, church office and work area will complete the new addition's main floor which will be joined on the left side by a recently built unit containing six classrooms and a kitchen.

On the ground level, to the rear of the sanctuary, will be a youth department with five classrooms and a multi-purpose assembly room.

The church will be built at the present location, just north of King. Nearly twenty acres of land have been added to this site in the last two years.

Construction will begin as soon as the Finance Committee has finished its drive to raise an additional \$25,000. The new project is estimated to run in the area of \$200,000. Construction is expected to begin this summer.

The chairman of the finance committee is Wallace Whitaker; building committee chairman is Harold Calloway, and Rev. Coy L. Brown, Jr., is in his fourth year as pastor.

# Union Grove Breaks Ground



From left are Rev. E.R. Porter, executive secretary, N.C. Conference Board of Missions; Nathaniel Johnson, Bernis Currie, Mrs. Flora Blue, Arthur Buie, chairman building committee; Mrs. Mazie Reaves, Warren McNeil. Bennie Pearson, Rev. Leroy Spells, pastor; Dr. J. V. Early, Sanford District superintendent and Neil O. Medlin, general contractor.

Groundbreaking ceremonies were held on Sunday, March 17, for construction of the new Union Grove UM Church, located in Swann's Station Community of Harnett County, Plans call for a sanctuary, fellowship hall, kitchen, three class rooms, and rest rooms. The building, to cost \$35,000, will be constructed of cement blocks with a brick veneering, and will be heated electrically and air conditioned, Neil O. Medlin is the general contractor.

The pastor is Rev. Leroy Spells of Oxford. The congregation will be aided by funds provided by the N.C. Conference Board of Missions, The Duke Endowment Fund, and the Sanford District Missions Fund.



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### SUMMER ACTIVITIES

Information, publicity, and registration forms for summer activities sponsored by the Conference Program Council were put in the mail to each pastor or local church Director of Christian Education on Friday, March 31. Each pastor is hereby alerted to watch for these materials which will be in a large white envelope. The envelope is clearly marked "SUMMER ACTIVITIES—REGISTER YOUR DELEGATES NOW". If for any reason you as a pastor fail to receive this information and publicity, please write:

Summer Activities Box 749 Statesville, N.C. 28677

# St. Luke Opens New Building



From left to right, are Rev. Andrew W. Brown Jr., pastor; Charles Roper, Sr., trustee and Building Committee chairman; Dr. J.G. Huggin, Hig. Point District superintendent; E. Wayne Hughes Randolph Mission Society and Leo Payne, churcley leader.

The St. Luke United Methodist Church of Asheboro officially opened and conse crated its new church building recently. Dr James G. Huggin, superintendent of the

High Point District, delivered the sermon at the 3 o'clock service.

This is the fourth building occupied by the congregation that was founded on January 15, 1869 as Bulla Grove M.E. Church. The last church which was on the same site as the new one was completed in May, 1921.

Construction was begun in October of 1970 on the new facility, which is of contemporary architecture and includes a sanctuary with a seating capacity of 225, six classrooms, a fellowship hall, a kitchen, choir room, lounge, office, four restrooms, and is air-conditioned.

The building was completed at a cost of \$100,000. Rev. Andrew W. Brown is serving his fourth year at St. Luke.

### GENERAL CONFERENCE HOT LINE

There will be a 24-hour local church hot line service at the General Conference in Atlanta, April 16-29. Any United Methodist who has a question about General Conference actions or wants to hear a report may call the following numbers:

(Area Code 404)524-0408 for a recorded two-minute report on activities at General Conference.



GOVERNOR HEADS DRIVE

The Honorable John J. McKeithen, Governor of Louisana and an alumnus of High Point College, has been named the National Chairman for the 1972 High Point College Alumni Fund Raising Campaign. A goal of \$25,000 has been set for unrestricted loyalty funds.

(Area Code 404)524-0406 for questions or clarification of reports read in newspapers or heard over news about actions of the General Conference. Ask for Dave Briddell

#### GENERAL CONFERENCE RECORDS

The Methodist Publishing House will publish the *Daily Christian Advocate* during General Conference in Atlanta later this month. It will provide a daily record of the proceedings of the General Conference, including major addresses, general agency reports, floor debate and resulting legislation. To order, fill out the coupon below and mail it IMMEDIATELY.

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### Ministerial Retirement At Sixty-Five

The pressure is on. The pressure is on for ministers to retire at sixty-five. There is no member of a Pastor-Parish Committee working with the bishop for a new minister, nor is there a minister in sunset years up for a move, who does not feel this pressure. There are many good reasons for this increased pressure in recent years.

Serving in the Cabinet for eleven years, I have greatly sensed this increase of pressure now as compared with that of a few years ago. Two factors have occurred in the past decade to intensify this pressure. Since my earlier round in the Cabinet (1956-62), in an ever increasing number of business and industrial enterprises, the compulsory retirement age has been established at sixty-five, and in many instances inducements are offered to take retirement earlier than sixty-five; therefore the laymen have simply come to feel that if they have to retire at sixty-five so should their minister. A second factor was injected into the picture with the adoption of Medicare-Social Security may slide up and down a scale from 62 to 72-but Medicare covers us all at one exact date-age sixty five.

The age of the minister had become such a great factor with churches in their demanding to know the age of their new minister, that three years ago the Cabinet workbook added to the salient factors that of age of the minister. Naturally this information is not published, but it is always at finger tip in making the appointments, and the superintendent is free to pass it along upon demand to the laymen as they accept their new minister. And in this connection. as we compare workbooks for the past three years, by any standard of measure, when noving in the Western North Carolina Conference, I find no minister above the age of sixty-five receiving a promotion. So called promotion, therefore, after age sixty-four is not in the book.

The Rev. Dr. J. Elwood Carroll is superintendent of the Albemarle District.

by J. Elwood Carroll

The commendable spirit of the annual conference is towards youthful, vigorous leadership. Not a ministerial delegate, a the time of his election last June, to eithe the General or Jurisdictional Conference was over sixty-five years of age. Such is as it should be—let those persons make the decisions who shall be responsible to carry them forward in the new church. As to the age of the lay delegates, such is not available; but there might be some suspicion that the laymen hardly picked up the youthfulness as did the clergy.

In the Western North Carolina Conference, currently among nearly 1000 ministers, there are only twenty-five yet classified as "active" who are over sixty-five years of age. Seven of this twenty-five have reached that mark since June 1, 1971. Of the twenty-five, one is a Lay Pastor, eight are Associates, and 16 are Full Members. In addition, we have eighteen who have taken the retired relationship but continue to serve light works, or are associates; and of these five are ministers not related to our conference.

Since Methodism established the current retirement age effective in 1952, the minister may retire at age sixty-five and must retire at the age seventy-two. The pressure for retirement at age sixty-five has come to such a point that one annual conference has offered as a petition to the General Conference, meeting in April in Atlanta, to lower the compulsory retirement age, namely: "... Therefore, be it resolved that beginning with the annual conference of 1976, optional retirement be encouraged at age 65, and 68 be set as the age of mandatory retirement . . . . "The outcome of the petition awaits the decision of the General Conference.

With the receiving of a lovely Boston rocker from the ministers and wives of the Albemarle District as a Christmas present, I yield to the pressure.

ATLANTIC CITY, N.J. (UMI)—The Rev. Randolph Nugent, one of the top executives of the National Council of Churches, has been elected to head the home mission and church extension program of the 10.6 million-member United Methodist Church.



Mr. Nugent, who since April, 1970, has been associate general secretary of the Council's Division of Overseas Ministries, was elected associate general secretary of the United Methodist Board of Missions with responsibility for its National Division, effective immediately.

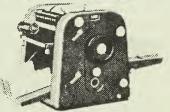
The election concluded a search for a National Division associate general secretary to succeed the Rev. Dr. J. Edward Carothers, who resigned in October, 1970, to head a task force on the churches and technology. A special "search committee" has been at work since that time to find a successor. The election was by the Board of Missions executive committee which met here March 17-23.

The National Division, which like other Board units has headquarters in New York's Interchurch Center, coordinates the home mission and church extension work of the United Methodist Church in 50 states, Puerto Rico and the Virgin Islands.

### Nugent To Head National Division — Missions

A United Methodist minister and member of the New York Conference, Mr. Nugent was until 1970 director of MUST (Metropolitan Urban Service Training), a United Methodist-initiated facility for training and orientation in urban mission.

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# METHODIST NEWS ROUNDUP

### NEW NAME OFFERED for WOMEN'S GROUPS

ATLANTIC CITY, N.J. (UMI)-It's "United Methodist Women" by a landslide.

That is the name chosen by an overwhelming proportion of United Methodist Church women in two present organizations for their proposed one new inclusive organization. Results of a national naming referendum by local Women's Societies of Christian Service and Wesleyan Service Guilds were announced at an executive committee meeting of the Women's Division of the United Methodist Board of Missions here March 17-18. The one new inclusive women's organization is slated to become a reality if approved by General Conference.

### PLANNING BEGUN for WORLD EVANGELISTIC THRUST

NEW YORK (UMI)-Plans for a worldwide evangelistic thrust by the World Methodist Council (WMC) were advanced here at a meeting of the program's steering committee March 15-16.

According to the Rev. Lee F. Tuttle, Lake Junaluska, N.C., general secretary of the WMC, committee heads were named, a \$100,000 annual budget approved, and steps were outlined leading up to a culmination during Lent of 1975. Committee leaders include Harry E. Young, Oelwein, Iowa, finance; the Rev. Brian Duckworth, London, England, obtaining endorsements of the 54 WMC member units; the Rev. Joseph H. Yeakel, Nashville, Tenn., evangelistic organization and direction; and the Rev. Alan Walker, Sydney, Australia, international cooperation and action.

The evangelistic emphasis, headed by Bishop F. Gerald Ensley, Columbus, Ohio, was approved by the World Methodist

Council at its 1971 session in Denver, Colo United Methodist participation in the program will be asked at the 1972 Genera Conference.

### CHRISTIAN EDUCATORS INCREASE

NASHVILLE, Tenn. (UMI)-Despit unofficial reports that church budgets an staffs are being cut, the total number of full-time, professional Christian educato employed by local United Methodi churches has increased during the past se eral vears.

The Rev. R. Harold Hipps, Director of Services to Professional Local Church Christian Educators for the United Boar of Education, reports that the total nun ber of educators employed by Unite Methodist churches in 1971 was 2,634, a increase of 272 over the previous year. Th number of directors and ministers of ed cation increased while there was a drop i the number of educational assistants, pe sons who do not have full academic qualif cations.

### 1,013 TAKE PART IN **VOLUNTARY SERVICE**

NEW YORK (UMI)-A total of 1,01 persons have served in the three-year hi tory of United Methodist Voluntary Se vice (UMVS) as of March 6, according to report by the Rev. Randle B. Dew, execu tive secretary.

Of the total, 706 have completed term and 307 are presently active, he said UMVS, part of the 1968-72 United Metho dist Quadrennial Emphasis, is administere by the National Division of the Board of Missions. It is funded through the denon ination's \$20,000,000 Fund for Recoi ciliation.

#### METHODIST NEWS CAPSULES

Robert E. Yoke, Dayton, Ohio, has joined the United Methodist Board of Evangelism staff as director of design and marketing for the board's Tidings section.

The manuscript for *The Encyclopedia* of *World Methodism*, a work ordered by the World Methodist Council and the United Methodist Commission on Archives and History, has been delivered to the Methodist Publishing House by retired Bishop Nolan B. Harmon, Jr., editor. The volumes are expected to be in print sometime during 1974.

\* \* \*

A "rabbi-in-residence" has been named to the staff of Glide Memorial United Methodist Church in San Francisco, Calif.

The staff at the United Methodist Office for the United Nations (UMOUN) is involved in planning and conducting 73 seminars in 1971-72 on international issues. Mrs. Mia Adjalia, UMOUN executive secretary, works with six other seminar designers in coordinating the sessions that brought 1,523 participants to New York in the last half of 1971.

\* \* \*

Beginning in September, the American Baptist Convention and the Christian Church (Disciples of Christ) will use *The Christian Home*, a United Methodist curriculum resource, as their publication in the area of home and family.

Earle J. Gluck, prominent Charlotte, N.C., United Methodist layman, radio industry pioneer and church communications leader in the Charlotte Area, died February 19. He was 71.

A recent caucus at Southern Methodist University's Ministers' Week has reported on an opinion poll in which the names of 26 different ministers from across the South Central Jurisdiction were mentioned as possible candidates for election to four episcopal vacancies expected in the jurisdiction in July.



Rev. Gayle T. Alexander of Burlington has joined the Alamance-Caswell Area Mental Health Center staff on a full-time basis. Mr. Alexander, pastor of the Webb Avenue-Trinity UM Church since 1969, will be primarily working in the alcohol program. In 1971 he was presented the Mc-Farland Award by the N.C. Mental Health Assn. for his outstanding contributions to mental health.



DSA AWARD

The Distinguished Service Award of the Mt. Pleasant (N. C.) Jaycees is presented to Bill Krimminger (fourth from left) by Jaycees President Harry Lassiter. Mr. Krimminger is a member of Cold Springs UM Church, Concord. Other award winners are, from left, Mrs. Brenda Miller, outstanding young educator; George Hahn, Jr., outstanding young farmer, and William B. Eudy, man of the year.





# WOMEN'S NEWS

### Western North Carolina Conference

Mrs. John C. Wright

#### ANNUAL DISTRICT MEETINGS

The schedule of Annual Meetings of the District Women's Societies of Christian Service of the Western North Carolina Conference were announced at a recent Executive meeting. They are as follows:

ASHEVILLE-May 2, Black Mountain

Church, 10 A.M.

CHARLOTTE-April 23, Spencer Church, Charlotte, 2:30 P.M.

GREENSBORO—May 4, Centenary Church, Greensboro, 7:30 P.M.

HIGH POINT—April 18, Jamestown Church, 7:30 P.M.

MARION-April 22, Valdese Church, 10 A.M.

NORTH WILKESBORO-April 29, Sparta Church, 10 A.M.

SALISBURY-April 11, Epworth Church, Concord, 4:30 P.M.

STATESVILLE—April 15, Broad St. Church, Mooresville, 9:30 A.M.

THOMASVILLE—April 29, West End Church, Thomasville, 9:30 A.M.

WINSTON-SALEM FORSYTH-April 13, Morris Chapel Church, Walkertown, 10:15 A.M.

The dates for the ALBEMARLE, GASTONIA, WAYNESVILLE and WINSTON-SALEM NORTHEAST Districts will be announced later.

### BISHOP HUNT SPEAKS AT WOMEN'S MEETING

Bishop Earl G. Hunt, Jr. spoke to the Executive Committee of the Conference Women's Society on the "Issues Facing the Church at the General Conference," at a meeting held at Pfeiffer College in March.

Bishop Hunt said, "General Conference is the only body that has a right to speak for the Methodist Church. Here is the best vantage point where you can get an overview of the church."

He pointed out the "basic democracy of the Conference", saying, "I don't know any group which presents a better working, laboratory of democracy, for we are the grass roots... And we have faith in the representatives of grass roots churches."

He said, "The issues center around the commissions mandated to report to General Conference. The most important is the Commission on Restructure of the church This is based on two things, a felt need fo economy, the elimination of duplication o service, and efficiency of operation. It takes into consideration new conditions. I plan has been developed—it may not be perfect plan, but it is a good starting point. It has evoked loud response and there have been five alternative plans submitted by boards. We must try to get all blended to gether."

Bishop Hunt warned that "We've got to keep our sense of proportion," and said that there is a possibility that the conference may vote to keep the Program Council in an improved form.

The second issue will come from the Commission on Social Principles as the "makes an analysis of social principles" more in keeping with historic principles than the present statement." The area of debate on this issue will center around the moral revolution in the church, he said.

In discussing the findings of the Cormission on Doctrinal Standards, he sai "In Atlanta we're going to have to have a confrontation with reality... This is not a

good moment in history to write a new creed. We've got more questions than we have answers—now is the time to rediscover the great truths of the church."

Of the report of the Commission on Study of the Ministry, he said, "Ecumenism has turned the corner and the emphasis is on what we do, and not on structure." He pointed out many problems facing the church, segregated conferences, selective giving, how the church is going to handle caucuses in the future, plus "our own impulsive reactions."

He gave three hopes for the future—
"that there will be a clearer directions for

all of us in areas of mission...that we may successfully withstand the temptation to surrender sacred principles as some clamor for theological sanctions...and a recovery of the positive perspective as churchmen who have heard once more the Lord's bugles."

His final word was, "We need to set up prayer vigils in our churches and in our own hearts. The Church is involved in the ferment of the world. This is hard—BUT IT IS STILL GOD'S CHURCH."

Bishop Hunt was introduced by Mrs. W. Frank Redding, Jr., Asheboro, president of the Conference Women's Society.



HONORED BY EMPEROR

Mrs. Billy M. Whiteside was given an engraved gold coin by Emperor Haile Selassie of Ethiopia when the Kagnew Station Junior Choir, under her direction, participated in the Christmas Program at the Imperial Palace on Jan. 6. Major Whiteside, a member of the WNC Conference, is assigned to Kagnew Station, Asmara, Ethiopia, as post chaplain.

You are cordially invited to participate in a week-end Ashram at Chestnut Street United Methodist Church, Lumberton, N.C. April 28-29-30, 1972. Dr. Roberto Escamilla, Bilingual Ministries, the Board of Evangelism, Nashville, Fenn. will be the guest Minister. Come and experience the Love of God and the Fellowship of the Holy Spirit, as we seek to become the Answer nstead of the Problem.

JESUS IS LORD!

To register, call or write to Mrs. Ruth Mundy, 2502 N. Barker Street, Lumberton, N.C. 28358 Felephone-919-738-5615.

### ENTERTAINMENT PLANNED

The ministers' wives of one of the Atlanta Districts are making plans to entertain other parsonage wives at the General Conference in Atlanta. Two events have been planned to include delegate and non-delegate ministers' wives.

A Dogwood Bus Tour of Atlanta's sights including a visit to the Governor's Mansion and a fellowship tea at St. John United Methodist Church on Thursday, April 20, has been arranged. Tickets for the tour will be available at the Conference.

Also Atlanta's most famous department store, Rich's, is hosting a VIP day, April 18, which includes lunch, a seated tea and fashion show and time for shopping. Free tickets are available at the Conference until noon Monday, April 17 or may be secured by mail before March 31 by sending a stamped self-addressed envelope to Mrs. Charles Sineath, 4220 Bishop Lake Raod, Marietta, Georgia 30060.

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# WOMEN'S NEWS

### North Carolina Conference

Mrs. Bruce Hargrove

#### **GUILD WEEKEND**

The Wesleyan Service Guilds of the North Carolina Conference held their Annual Guild Weekend at the Sir Walter Hotel in Raleigh on March 18-19, with 202 members and guests in attendance. Mrs. George F. Tyson, Conference Guild chairman, presided and the program was dedicated to Miss Addie Jones, former Raleigh District chairman, and present chairman of the Scholarship Committee. The theme of the meeting was "We Are the Mission".

Mrs. J.O. Watson, president of the Raleigh District WSCS, and Mrs. Maude Sprinkle, Raleigh District Guild chairmen, gave words of welcome. The message from Mrs. D.K. Fry, N.C. Conference WSCS president, was informative and inspiring. Miss Jones introduced the new scholarship recepient, Reginald Kamara, from Liberia, Africa, and a student at St. Augustine College in Raleigh, who expressed his thanks for the scholarship and gave testimony to the influence of missions in Africa.

Reports of the work in the five North Carolina projects were given by Miss Bernice Ballance for Harnett County, Miss Jennie Flood for Pamlico County, Miss Mary Cameron for Robeson County, Rev. Dan Earnhardt for East Carolina Student Center, and Mrs. Iral Moore for the Manly Street Day Care Center in Raleigh.

The main speaker for the afternoon was the Rev. Alec Alvord, who was born in Salisbury, Rhodesia, where his parents were serving as missionaries. He came to America for college and missionary preparatory service, and then he and his wife returned to Rhodesia and served as missionaries for ten years. He is now do further study at Duke and will return Rhodesia soon. He gave a most interest and inspiring talk on the mission work Africa and illustrated it with slides that had made.

After the evening banquet a Patit membership was presented to Mrs. L Gray, former Conference Guild chairm Special Memberships were given to N Frances Byrd, former Burlington Dist chairman, and to Elizabeth Peterson, mer Goldsboro District chairman. Rocky Mount District also presented a St cial Membership to their former chairn Mrs. Lib Barrett. Following this Dr. J K. Bergland gave a most inspiring talk the Book of Matthew, Dr. Bergland is rector of Admissions and instructor Homiletics at the United Theological Set nary in Dayton, Ohio. He was ordained the Montana Conference, served as tru of Otterbein College, and was a delegat the General Conference of the EUB Chila in 1966 and the Uniting Conference at the North Central Jurisdictional Conence in 1968. He is the author of the Hie Week Study Book "Calling and Condu and is co-author of the book, "Stran ly Warm", which is a study of the Urid Methodist heritage.

Dr. Bergland spoke again at the Sury morning breakfast, and conducted Holy Communion. The Love Offering at this time in the amount of \$375.00 go to the five North Carolina project of further their work. The session was cloth with the Guild benediction.



Rev. William C. Clark, their pastor and awards counselor, congratulates Billy Arledge, Lewis Arthur and David Kuykendall (from left to right) on receiving their God and Country Awards Jan. 2 at Acton UM Church, Asheville.

# ON THE SCOUTING FRONT



Tally Edward Smith, son of Maj. (Ret.) and Mrs. Howard D. Smith, recently received his God and Country Award at the Person Street UM Church, Fayetteville. He is a member of Troop 799. Rev. Gordon Allen, Jr., is pastor at Person Street.





Ricky Sheffield, left, and Forrest Kirk, both members of Roseland UM Church, received their God and Country Awards on Jan. 23. Dr. J. V. Early, Sanford District superintendent, led the recognition service. Ricky is the son of Mrs. Everett Sheffield and the late Mr. Sheffield, and Forrest, the son of Mr. and Mrs. William M. Kirk.

God and Country Awards were presented to these Boy Scouts at the Mineral Springs UM Church recently. Pictured left to right are back row: Buddy Krauss, Bill McGuirt, Gregg Winchester, Tommy Hines, Howard Newell, Perry Blythe, Terry McManus, Randy McGuirt; front row: Carson Griffin, Tony Wentz, Hal Rape, Jr., Dewey Vann Robinson, Barry Robinson, Zan Tyson, Kevin Ashley; in front of chancel rail: Scoutmaster Charles Bowen, Eagle Scott Mike Penegar, and Rev. R. Marsden Kitley, pastor. (Scout Roy Piercy was not present when the picture was made.)



### Sunday School Lesson

By Dr. RAYMOND A. SMITH (International Lesson Series)

FOR APRIL 16



# ORGANIZED FOR MISSION

Background Scripture: Acts 6: Ephesians 4; 1 Timothy 3

Lesson Scripture: Acts 6:1-7; Ephesians 4:11-16

Continuing our main theme for this quarter, we turn from a consideration of the nature of the church to a discussion of its mission. Of course, it is not possible to separate the two. A wise old Greek said long ago: "The nature of anything lies in what it has the power to become." If this is true, we may say the church's true nature lies in its power to do what it was created to do, thus becoming what it was intended to be.

In our times we often hear voices of dissent claiming the church is very much over-organized. There are those who seem to feel that we could well dispense with many of our officials, boards and agencies. and not be any worse off for the loss. However, if we define organization as "working together in the best way to get the best things done" we may not need to agree with those who would scuttle organized religion completely. It is possible, we all know, for organizations of any sort to become too complex. Many evidently feel the government of our country has long since reached that stage, and that governmental agencies tend to pile up and perpetuate themselves beyond need. There are possibly cases in church organization that parallel these.

Our Scripture from Acts 6:1-7 shows how organization in the early church first became necessary. For the benefit of those who appear to be opposed to the church's being in "the welfare business", we have to point out that the very first step in organization was made necessary by a problem in

this area of the church's work. The widows of certain Greek-speaking Jews who had become members of the brotherhood complained that they were being neglected in the "daily distribution" of food. As so often happened with the early church, they looked for precedents in their inherited religion, Judaism. In Exodus 22:23 they found these words: "You shall not ill-treat any widow."

The situation described above led to the selection of the church's first deacons. Stephen, later to become the church's first martyr, was selected to head up the group whose work it was to see that fairness was observed in the "daily distribution." Parenthetically, it may be noted that those organizations that write into their constitutions, plans for dealing with misconduct, have a better chance of survival than those who assume all the members are always going to do the right thing! Our constitution, which provides for "check and balances" recognized human nature's proneness to misappropriate power. But, to go on with our text, besides those who were to look after the temporal affairs of the church, others were designated to devote themselves to the spiritual ministry.

Those so chosen were "apostles" (meaning more than the original twelve disciples), "prophets" who have been characterized as the "spirit-led" people, "evangelists" whose main work was the proclamation of the saving grace of Christ, and "pastors" who were to exercise the duty of what has been called "the cure of souls", or the function of shepherds of the flock of Christ (see also John 10:11-14 on this matter).

Now what was the common aim of all

these various workers? We have it spelled out for us in Ephesians 4:13 as follows: "So that we all at last attain to the unity inherent in our faith and our knowledge of the Son of God....to mature manhood, measured by nothing less than the full stature of Christ." They were not to be people who were immature, going off after every passing fad, but rather people who would be constantly growing in grace, Christian experience, service and sharing.

What, then, is to be the Christian's attitude toward the organized church? In our view, every person who is a member of a

church (of whatever denomination) would do well to make themselves familiar with the way their church is organized. This would mean knowing how the local church is related to the church's wider ministry—its various agencies which have been created for the purpose of creating and fostering interest in the many activities which make ap the program of the modern church. Furthermore they ought to refrain from criticism before they know the facts. We already have enough members of "the anvil chorus" and the "demolition squad". What we need is more members of the construction crew!

SUNDAY SCHOOL LESSON

FOR APRIL 23

### THE WITNESSING FELLOWSHIP

A witness is one who testifies, generally publicly, to something he has seen, felt or experienced, or to what he has seen someone else do. One definition from the dictionary says simply: "One who gives, or serves, as evidence." Everyone knows how important witnesses can be in court. They can save, or destroy, depending upon the evidence they give. Much the same can be said about the witnessing activity of adherents of any religious faith.

In the discussion of this lesson in the International Lesson Annual two of the writers employ the figure of the flag as a symbol of that to which we witness. Charles Laymon says: "Everyone flies a flag." He then mentions a number of figures in public life the world over and shows their world-wide influence is due to the "flags" they fly; by this is meant their consuming interest. So we might say when we think of golf, we think of Palmer. When we talk of the fight for racial justice we may think of Martin Luther King. We could use all the space provided for this lesson with a catalog of people and their main interests. But that is not necessary; the reader has the idea.

What kind of flag did Jesus fly? or St. Paul? or Nero? or Julius Caesar? or the

early Christians? In our first Scripture lesson we have the story of Jesus' healing the demon-possessed man in the region of Gadara, on the east bank of the Sea of Galilee. In ancient times it was widely believed that mental illness resulted from the work of demons which had taken up their residence in a human body and mind. This particular man is described in the narrative as being completely uncontrollable. But somehow he had heard of Jesus, and when he saw him he cried out (or rather the demons cried out) in a voice of warning not to disturb them. Jesus commanded the evil spirits to come out of the man. It was assumed by the crowd that saw the act that the evil spirits found a new home in a herd of swine, and that the hogs then rushed down a bank into the sea. The owners of the swine protested the loss, and "when they saw the demoniac clothed and in his right mind" they were afraid. The writer recalls a sermon he once read based on this incident. It had the title "Fearing God's Salvation." And it is not often so? Are not there many of us who would view a completely transformed world-the Kingdom of God-with a feeling of dread? Could we view the dethronement of our current gods-wealth, power, pleasure,

comfort, security—without dread or fear? Have we not come to love them?

The man who had been healed wanted to follow Jesus, but was discouraged from doing so. Jesus said to him: "Go home to your own folks and tell them what God in his mercy has done for you." How hard that is for many of us sometimes! Some would prefer to think of themselves as plumed knights, riding out from some imagined Camelot, to do battle against the forces of evil, to return and receive the plaudits of their fellow-men!

Our second Scripture is from Acts 8:4-8. It portrays Philip carrying the good news to the much-despised Samaritans. Here he worked much in the same manner as his Lord, teaching and healing. The record says his service "caused great joy in the city."

Another example of witnessing found in Acts 18:24-28. Here we are told about a Jew named Apollos, a man possessed of a very brilliant mind and also with the gift of persuasive speech. But, says the record,

"he knew only the baptism of John." But two of Paul's fellow-workers, Priscilla and Aquila, are said to have given him a deeper insight into the faith. These two people who talked with him were perhaps engaged, like Paul, in the trade of tent-making. But it speaks well for Apollos, the learned man from Alexandria, that he was willing to learn from them. Also Priscilla and Aquila are to be commended because their witness was not hampered. They were not over-awed by the learned Apollos. They knew they had something valuable to share!

We who live in a relatively safe and secure world (at least for the present) often forget that the early Christians were not so fortunate. It has been said that it was dangerous to be a Christian for the first three centuries. That is why the word "witness" can, and often did, mean "martyr." One can only wonder whether or not, if such times should ever occur again, how many of us would be willing, or able, to qualify as withesses to our faith?

### IN MEMORIAM

#### MRS. PAT LETHIA McCOY

My dear cousin Pat fell asleep June 26, 1971. She was born Aug. 8, 1889 and had lived in Camden County near South Mills, N.C. all her life, Pattie Lethia Taylor joined McBride Methodist Church in 1902 and worshiped at its altars until the end; where she grew in wisdom and Christian graces. She taught Sunday School for many years and served faithfully in various officers of the Church. A Charter member and office holder in the Aid Society, the Missionary Society, and the W.S.C.S. She also served on the South Mills school board and was active in all community activities; always seeking peace and harmony by example and counsel. She remembered the sick and shut-ins with her prayers, visits, gifts and cards. She was loved and is missed by all who knew her.

She is survived by one son, Mr. John Lane Pearce of South Mills, N.C. and three

great-grandchildren, Mr. Howard Clinkscales, Miss Neta Clinkscales and Miss Susan Clinkscales all of Elizabeth City, N.C. Edna Pearce Siebert

#### MARY COWELL GLASS

Mary Cowell Glass, widow of Dr. Henry Iverson Glass of the North Carolina Conference of the United Methodist Church, prominent citizen of this community and daughter of the late John F. and Sallie Baxter Cowell, passed away February 22, 1972 in West Palm Beach, Florida, after a sudden illness. Funeral services were held Saturday, February 26, at 1:00 p.m. in the First United Methodist Church at Washington, N.C., with the Rev. Horace S. Garris and the Rev. Howard McLamb officiating. Burial was in Oakdale Cemetery.

Mrs. Glass was educated in Richmond College and later taught in the Washington Public School. She was married in 1922 and served with her husband in various cities of the Conference. She served on the executive committee of the Women's Society of Christian Service of the North Carolina Conference, later becoming president of that organization. She served as a delegate to the General Conference of the Methodist Church and also the Jurisdictional Conference in 1956. She served on the Administrative Board of the local church and elsewhere and was a former member of many conference boards. She served a four-year term on the Board of Trustees of Pfeiffer College.

Mrs. Glass is survived by a brother, Charles F. Cowell of Washington, N.C., and a sister, Mrs. A. H. Shepard, Jr., of Chapel Hill, N.C.

#### GEORGE CLODFELTER

The members of Uwharrie United Methodist Church of Route 1, Troy North Carolina, wish to express love and appreciation for the life and labor of George Clodfelter who passed away January 9, 1972, at the age of 74.

He became a member of New Bethany Church (later changed to Uwharrie) at an early age. He was a steward and trustee but is best remembered as custodian of the church and grounds. He built fires for church services during the winter months for many years before a heating system was installed. He mowed the lawn, clipped the hedges and kept the cemetery as long as health permitted.

George and his wife, Hattie, who survives him, gave land for part of the church lot and for the Community Building.

During the past months, though he was unable to be active, he still attended church in his wheel chair when he could. His efforts were an inspiration, his faith was steadfast and his testimony for Christ was sure to the end.

We thank God for the life of this faithful servant who lived and served among us.

"Blessed are the dead who die in the Lord for they shall rest from their labors and their works do follow them."

Respectfully,
Administrative Board of
Uwharrie United Methodist Church

#### RALPH I. LONG

WHEREAS, God called to his heavenly reward one of His own, Ralph I. Long, who departed this life in the early morning of November 16, 1971.

WHEREAS, Ralph I. Long, who joined Warren's Grove United Methodist Church at Roxboro, North Carolina in his early youth, has served his Master through this church in many ways. He held offices of responsibility which required much time and effort. A bronze plaque hanging in the educational department attests to the fact that he was a faithful superintendent of the Sunday School for twenty-eight years from 1934 to 1962.

WHEREAS, Ralph I. Long gave of his time, service, and means in an untiring, cheerful and enthusiastic manner, serving as a challenge and inspiration to those of us who were privileged to work with him. One of his great enjoyments was to furnish transportation for his wife and other members of the W.S.C.S. to the meetings, then to visit the sick and shut-ins of the community.

WHEREAS, we cherish the memory of this loyal co-worker whose presence among us will be sorely missed. We are grateful for the rich heritage which he left to all who knew and loved him.

BE IT NOW RESOLVED, that we extend to his wife, Mrs. Fae Carver Long, his brothers, sisters and other loved ones, our sincere sympathy.

And,

BE IT FURTHER RESOLVED, that we enter on the official records of our church, these resolutions of gratitude, for the life which he shared with us, and that a copy be sent to his beloved wife.

The Administrative Board of Warren's Grove United Methodist Church





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# Seven Thousand Attend NCC Lay Rallies

The N.C. Conference Board of Laity recently released attendance figures on its eleven district rallies held during the month of February. The total attendance was 7,030. The Durham District led the conference with 1,077 present, followed closely by the Raleigh and Burlington district with 1,002 persons each.

Here are attendance figures for the eleven districts:

Durham, 1,077; Raleigh, 1,002; Burlington, 1,002; Fayetteville, 759; New Bern, 611; Sanford, 604; Wilmington, 445; Greenville, 435; Goldsboro, 409; Elizabeth City, 388, and Rocky Mount, 300.

# Safety Council Asked To Focus On Drinking Driver

CHICAGO, Ill.—The National Safety Council's Religious Department should "zero in" on the alcohol problem and develop a comprehensive program that attacks the alcohol-related toll on streets and highways.

So said the Plan of Action Committee of the NSC's Religious Conference at its recent meeting in New York. The Committee based its recommendation on its favorable assessment of the Report of the Task Force on Alcohol Problems. This Report, released by the National Council of Churches, deserves widespread study, the NSC unit believes.

The Plan of Action Committee particularly noted the conviction of the NCC Task Force which stated: "The Christian's love and concern for others should move him to make certain that he is in complete possession of his fullest capabilities when operat-

ing a motor vehicle. Therefore, he should consider voluntary limiting of his freedom to the extent that he will not drink if he is going to drive."

# Emory Offers Preaching Workshop

Ministers who want to sharpen their skills in preaching will have the opportunity at a workshop on "Worship-Related Preaching for Today" at Emory University's Candler School of Theology July 5-14.

Participants will spend the morning at lecture sessions. In the afternoons they will hear and see themselves preach over closed circuit television. The sermons will be followed by critiques under the direction of Dr. John R. Brokhoff, professor of homiletics.

Faculty and students will gather each evening for dinner and discussions of problems related to the preaching ministry.

The faculty for the workshop includes Dr.Frederick C. Prussner, professor of Old Testament, lecturing on "Preaching Values from the Lectionary"; Harry E. Moon, assistant professor of sacred music, on "Music Related to Worship and Preaching"; and Dr. Brokhoff on "What is Liturgical Preaching?"

The workshop is open to ministers of all denominations. Applications should be made to the director, Dr. John R. Brokhoff, Candler School of Theology, Emory University, Atlanta, Ga. 30322.



### PASTORAL WORKSHOPS SET

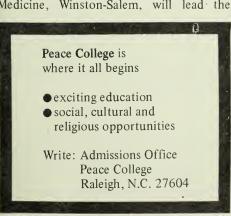


Dr. Ethel Nash

Three workshops to help the pastor sharpen his pastoral skills have been planned by the Task Force on Pastoral Care of the Statesville District.

"Improving the Marital Relationship" will be the topic of the first workshop, which is scheduled April 14. Dr. Ethel Nash of Chapel Hill, a teacher and counsellor at the University of North Carolina, will be the leader.

Dr. David R. Mace of the Behavioral Sciences Center, Bowman Gray School of Medicine, Winston-Salem, will lead the





Dr. David R. Mace

April 17 workshop. The topic will be "Current Trends in Sex, Marriage and the Family."

A chaplain at Memorial Hospital, UNC-CH, the Rev. Fred Reed, will discuss "Ministering to the Terminally Ill" at the third workshop on April 24.

All workshops will be held at Fairgrove UM Church, Conover, from 9a.m. until 12 noon. Ministers of all denominations, social workers, guidance counsellors and teachers are invited. Rev. C. Jack Caudill is District Director of Pastoral Care.



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# CAROLINA BRIEFS

Dr. Harry Denman of Nashville, Tenn., general secretary of the General Board of Evangelism from 1938-65, will preach for revival services at Maysville UM Church April 16-21, 7:30 p.m. The pastor, Rev. S.L. Wood, invites area ministers and congregations to attend.

\* \* \*

Dr. Roberto Escamillo, a staff member of the Board of Evangelism in Nashville, will conduct an Ashram at Chestnut Street UM Church, Lumberton, April 28-29-30. Other leaders will include Rev. Robert Mangum, director of the Robeson County Church and Community Center, Miss Kathy Mitchem, deaconess at the Center, and Rev. James H. Bailey, pastor at Chestnut Street. United Methodists from throughout the N.C. Conference are invited. Participants may pre-register by sending name, address and \$3.00 registration fee to Mrs. Ruth Mundy, 2502 Barker Street, Lumberton, N.C.

at at at

Maylo UM Church in the Gastonia District will have its spring revival on the last four Sunday nights in April. Dr. John R. Church of Winston-Salem will preach Apr. 9; Dr. Charles E. Shannon, pastor of First UM Church, Gastonia, Apr. 16; Rev. C. Garland Young, pastor of Messiah UM Church, Vale, Apr. 23, and Rev. J.S. Higgins, pastor of Myrtle UM Church, Gastonia, April 30.

\* \* \*

Hebron UM Church in the Albemarle District will have homecoming on May 7 with the Rev. Cletes Pope of the Belwood Charge as preacher. Beginning that night and continuing through Wednesday night, Rev. Jim Faggart of the Waxhaw UM Church will preach for the revival.

\* \* \*

Rev. Vernon C. Tyson, pastor of Wesley Memorial UM Church in Wilmington, will preach for services at Zion UM Church, Town Creek Charge, April 30 through May 5.

\* \* \*

Revival services are scheduled at Wharton Trinity UM Church, Washington Circuit, Apr. 9-14 with Rev. W.M. Ellis, pastor of First UM Church in Williamston, as evangelist.

\* \* \*

Bishop Ole E. Borgen, presiding bishop of the Northern Europe Area of the UM Church with headquarters in Stockholm, Sweden, preached for Holy Week services at First UM Church, Brevard. He was the guest preacher for Easter morning services at Grace UM Church in Greensboro. Bishop Borgen is a graduate of Brevard College, Greensboro College and the Duke University Divinity School.

\* \* \*

Rev. Jack Kayler, pastor of Bethpage UM Church, Kannapolis, will preach in revival services Apr. 16-20 at Mt. Tabor UM Church in Salisbury.

\* \* \*

Special services are planned at Park Avenue UM Church, Salisbury, Apr. 16-19, with Rev. A.B. Weaver, pastor of Salem UM Church near Richfield, as the visiting preacher.

The Rev. and Mrs. John C. Andrews, Jr., of Maury, announce the birth of a son, John David, on February 14. Mrs. Andrews is the former Nancy E. Wike of New Bern. Mr. Andrews is pastor of the Maury-Mount Herman UM Charge.

Rev. George C. Megill, a member of the N.C. Conference who is on a year's furlough from mission work in Brazil, will preach in the following N.C. churches during the next two months: April 9, First Church, Rocky Mount; Apr. 16, Tabernacle and Smyrna church, Robbins; May 14, Trinity Church, Jacksonville; May 15-17, Maysville Church; May 21, Hayes Barton, Raleigh; May 28, Englewood Church, Rocky Mount, and June 4, Garner. 

His address for this year is 5438 B Anthony Road, Sandston, Va. 23150.

The Mocksville Circuit, Thomasville District, has scheduled special services during April. The spring revival at Bethel will be April 9-14, with the Rev. Carl A. Lain, pastor of the Julian Charge, as evangelist. Homecoming service at Cornatzer Church will be April 16 at 11 a.m. Lunch will be at 12:30 and a song service in the afternoon. Rev. George Rudisill, Thomasville District superintendent, will preach. Revival services will begin that night at Cornatzer and continue through April 21, with Rev. Leroy Hunt, pastor of the Grace-New Union Charge, preaching.

Is The Church A Voluntary Organization? (Continued from the back page)

concern solely on the basis of race, social rank, creed, color, and if we had time? To assume that the Church is no more than nominal goodness at the discretion of its members is to effectively crucify it over and over again. To profess oneself as a Christian is to accept permanently the demanding call of the Galilean and realize its overwhelming responsibilities for us.

We must rise to the cries of people coming at us louder everyday and from every direction. From the prisons to the breaking homes in modern suburbia the Church must place itself in the midst of the despair, in the center of hatred, and at the forefront of social reform. The gathered community must take its commitment and responsibility to its appointed task with the conviction that to do less is to do, essentially, nothing.

Each of us must individually shoulder the weight of our membership within that gathered community. Gone are the days when we can put ten dollars in the plate, walk away, and call it our "Christian witness." Gone are the days when providing flowers for the altar once a month or baking the meat loaf for the Sunday night church supper are in themselves our total claim to Christian service. When Jesus said take up your cross and follow me he did not mean take up part of it or a splinter at a time, he said pick all of it up and stand by faith, courage, and love of others through me bearing the weight of Christian responsibility. It was a demand upon those who would seek to follow him and it was a demand that solicited twenty-four-hour-aday duty in whatever area one put his interest no matter what his circumstance.

This is the Church: all of us-not voluntarily-in the sense of when we have timebut dutifully, lovingly, and courageously standing and pulling together for the reconciliation of humanity. If this is accomplished, and it can be, we will truly be the Church of Jesus Christ victorious, brave, strong, and free. We will be teaching, by our example, day by day how tremendous life ought to be for each of us who feels, needs, seeks, yearns, and dares to be part of a not so voluntary organization.

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# IS THE CHURCH A VOLUNTARY ORGANIZATION?

by Kenneth W. Chalker

While I was home during a recent holiday, a supposedly astute observer and participator within the local Christian fellowship was offering, for the benefit of anyone who might be listening, his analysis of the problems facing the churches in our present day society. In effect his comment was, "the real problem of the churches is not irrelevance, extremism, and immovable bureaucracies, it's the fact that they are fundamentally voluntary organizations. People do not feel any responsibility for personal participation beyond that which is convenient."

Although I do not think this individual realized it, I believe he was striking deeply at the heart of the common problem the Christian community faces today. We have permitted the normative conception we hold of the Church to be reduced to a descriptive association with an institution which is seemingly voluntary. This is not only tragic in the sense of the myopic image it has earned for the Christian Church, but also tragic in the sense that it has produced an institution which seems to

be complacently proud of its glaring mediocrity! How, in the name of the Christian Gospel, we have permitted the Church to be considered as merely voluntary is, in my estimation, the point upon which we are failing.

The Church is the gathered community in Christ. It is people realizing the needs of each other, their individual responsibility to those needs, and their devotion, worship, and service to God through the love of His Son. The Church within this context then, can never be voluntary. To reduce it to an organization we can take or leave at will is a prostitution of everything the Christian community stands for. When did feeding the hungry, healing the sick, and caring for the lonely ever become voluntary for the Christian? When did we become so proficient at practicing the Christian Gospel that we deemed ourselves qualified to interpret that Gospel to mean that the lives of the prostitute, dope addict, alcoholic, and mentally disturbed individual only had meaning and need of us if we felt so inclined? When did we come to believe that the young, middle aged, or elderly individual merited our Christian love and (Continued on page 31)

Ken Chalker is a student at the Duke University Divinity School.

inference Program Supplement

# christian aovocate

Vol. 117

Greensboro, N. C., April 20, 1972

No. 8



CHARLESTON, S.C.—The "core planning group" for the coming quadrennium for Southeastern Jurisdiction Women's Society-Guild stands before the theme poster of their meeting here March 24-26. From left are Mrs. John W. Crawford, Raleigh, N.C., nominating chairman; Mrs. W.W. McLendon, Lexington, Ky., vice president; Mrs. Thomas P. Green, Louisville, Ky., president; Mrs. W.P. Tisdale, Jacksonville, Fla., secretary-treasurer; Mrs. Francis Wagner, Staunton, Va., and Mrs. J.B. Holshouser, Franklin, Tenn., members-at-large. (United Methodist Information photo).

NORTH CAROLINA

# christian aovocate

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# Calendar of Coming Events

#### MEETINGS OF WIDER INTEREST

Apr.	16-30	General Conference, United Methodist Church, Atlanta, Ga.
Apr.	30-May 1	State Assembly, Church Women United, Chapel Hill
May	1	Pastors' Conference, Chapel Hill
May	1-2	35th Assembly, N.C. Council of Churches, Chapel Hill

Apr. 20

Apr. 21

### NORTH CAROLINA CONFERENCE

Apr.	21-22	Handbell Festival, Edenton St. Church, Raleigh
Apr.	23	Greenville Dist. VCS Workshop, St. James, Greenville
Apr.	24	Rocky Mount District VCS Workshop, First Church, Rocky Mount, 9:30-12
Apr.	24	Rocky Mount District VCS Workshop, First Church, Rocky Mount, 7:00-9:30
Apr.	25	Burlington District VCS Workshop, Yanceyville Church, Yanceyville
Apr.	25	Wilmington District VCS Workshop, Grace Church, Wilmington, 7-9:30
Apr.	26	Wilmington District VCS Workshop, Grace Church, Wilmington, 9-12
Apr.	28	Board of Trustees, Louisburg College
May	4	Rocky Mount District Program Council, District parsonage, 10 a.m.
May	12	Raleigh District VCS Workshop, Fairmont Church, Raleigh, 9:30-1
May	13	New Bern District VCS Workshop, St. James Church, Newport, 10-12
May	14	Raleigh District VCS Workshop, First Church, Henderson, 7:30-9:30
		WYCENER VIOLENCE OF THE CONTROL OF T
		WESTERN NORTH CAROLINA CONFERENCE

Burlington District VCS Workshop, Mt. Hermon, Pittsboro

Apr.	23	Council on Ministries Workshop, First Church, Mocksville, 2 p.m.
Apr.	23	Statesville District VCS Workshop, Boulevard Church, Statesville, 2:30-5 p.m.
Apr.	24	Charlotte District VCS Workshop, St. Andrews Church, Charlotte, 7:30-9 p.m.
Apr.	27	Marion District VCS Workshop, First Church, Forest City, 7-9:30 p.m.
Apr.	28	Board of Health & Walfare Ministreis, Children's Home, Winston-Salem, 10:30 a.m.
Apr.	29	Thomasville District Annual WSCS Mtg., West End, Thomasville, 9:30 a.m.
Apr.	29	Asheville District VCS Workshops, Trinity Church, Asheville, 10-12:30 p.m., 2-4:30
Apr.	30	Greensboro District VCS Workshop, Centenary, Greensboro, 2:30-5 p.m.
Apr.	30	Salisbury District VCS Workshop, Trinity Church, Kannapolis, 2:30-5 p.m.
Apr.	30	Wisnton-Salem-Northeast District VCS Workshop, Stokesdale Church, 2:30-5 p.m.
Apr.	30	Statesville District VCS Workshop, First Church, Hickory, 2:30-5 p.m.
May	2	Salisbury District Mission Society Executive Comm., Howard Johnson's
May	3	Albemarle District WSCS Annual Mtg., First Church, Wadesboro
May	4	Marion District VCS Workshop, First Church, Morganton, 7-9:30 p.m.
May	6	Board of Christian Social Concerns, Port City Church, Mooresville, 9 a.m.

Asheville Dist. UM Men Advisory Council, S & W Cafeteria, 6:30 p.m.



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### Became A Methodist

Why did Oral Roberts decide to join the Methodist Church and what have been the consequences?

Never before completely answered, these questions received candid responses from the 54-year old evangelist when interviewed recently by *Texas Methodist* editor Spurgeon M. Dunnam III.

Roberts, reared in the Methodist Church, said he felt in 1968 a "distinct awareness of the Holy Spirit" to return to his Methodist heritage. When he was critically ill with tuberculosis at the age of 17 he joined the Pentecostal Holiness Church because "they showed an interest in my affliction. Through their prayers I was healed."

Roberts joined Boston Avenue United Methodist Church in Tulsa in 1968. Although appreciative of his Pentecostal relationships Roberts said he had never been fully comfortable outside the Methodist Church and that "for the first time since I was a boy I feel fully at home."

In the face of anxieties Roberts said he felt convinced that God was leading him in the direction of joining the Methodist Church. While contemplating the move, Roberts admits that he had two primary anxieties: fear of misunderstanding and probable loss of revenue. "Most of my staff were appalled by the idea. They knew that many who had supported me would not understand that the move was a response to what I felt was God's will. They would think I was compromising what I believed."

To some degree his fears materialized. Response from his supporters was largely negative at first. "I was charged with

Mr. McAnally is director of the Nashville office of United Methodist Information. The entire interview, from which this article is taken was published in the March 24 issue of the Texas Methodist. having gone liberal, turning communist and being a backslider by many of my supporters. Some claimed inside information that I had made a deal to become a bishop in return for giving Oral Roberts University to the Methodist Church. Some Methodists felt my motivation was to make inroads into Methodism for personal gain. Nothing could be further from the truth."

Roberts said he chose not to answer the accusations. "I did what I felt the Lord was leading me to do in joining the Methodist Church... Striking out and answering everyone who criticized me would have violated the spirit of Jesus. Jesus didn't strike back at his critics. He relied on his personal relationship with God rather than the opinions of men. I try to do the same."

As he suspected, Roberts' decision resulted in a drop of revenue for his Evangelistic Association. Income dropped by half for one month and dropped by two-thirds for the entire following year.

"At one point we had to borrow money in order to pay our staff salaries. But once I was certain that I was taking the step that God wanted me to take, I was willing to lose everything and start over if necessary."

By 1969 Roberts said about 90 percent of those who had dropped their support had returned. "After the beginning of our specials on national television, the Lord brought thousands of new people to us, cutting across all walks of life."

Many have supposed that Roberts' primary support has come from members of the Pentecostal Holiness Church but he says that has never been so. "We have always received a cross-section of response from persons in over 100 denominations but the Methodist people have always been the largest single group of supporters for our ministry. They still are. The difference in proportion has been negligible."

When asked about any possible organizational motives for becoming a Methodist, Roberts said his decision was an individual one. "I have never seen this decision as the merger of movements or institutions."

Classified as an elder in the Church, Roberts was asked by Editor Dunnam what he had gained by becoming a United Methodist.

"Frankly, I have never felt that I had anything to gain organizationally. I came into it with the idea of giving rather than receiving . . . The only benefits I receive from the Methodist Church is if I truly give."

What does he give? "Chiefly time and talents", he responded. He has spoken at numerous United Methodist meetings at all levels—local, district, conference, and national—and in all parts of the country.

His message for United Methodists is no different than for any other group, he said. Central to that message is that "Jesus' way is not to consider your own needs first, but the needs of others. When you help to meet someone else's needs you can then expect your own needs to be taken care of."

This central point leads to his frequently publicized three-point principle of "seed-faith" giving: "God is the source of supply for all our needs; it is in giving that you receive; and expect a miracle."

Dunnam asked Roberts why he would join Methodism at a time when conservatives are disenchanted because they think the church is too liberal.

"I don't feel comfortable with labels," he responded. "I do feel comfortable with the United Methodist Church. I believe it is the most open church in the world today to the movement of the Holy Spirit."

With regard to Methodism's involvement in social and political issues, Roberts said he was supportive if priorities are straight. "The greatest mistake that can be made in social action is not to begin with the change of an individual's heart and the salvation of his soul. To remove social action from proclaiming the gospel is to go

against Christ's way. I think some Methodist programs have made this mistake but once we've put the first things first then we do need to help the individual with his housing, his need for money, alleviating the problem of job discrimination, etc."

Any major changes in Oral Roberts and his ministry have been more in methodology than theology, he contends. "I believe in the Holy Spirit and in healing more than I ever have. These have always been my ministry."

Today Roberts heads an evangelistic association and a university bearing his name. Together they employ more than 700 persons. The Prayer Tower at the center of the ORU campus is frequently described as Tulsa's leading tourist attraction. It remains in operation 24 hours a day and answers requests for special prayers from more than 16,000 person each month.

The Evangelistic Association publishes Roberts' books, *Abundant Life* magazine, the devotional quarterly *Daily Blessing*, and sponsors his radio and television programs. Doubleday recently published his autobiography, *The Call*.

ORU was given full academic accreditation less than six years after its founding and is already well-known for its innovative "Dial Access and Information Retrieval" system. Now, only seven years after its birth, ORU is a recognized power in college basketball.

Following the interview, Dunnam described Roberts as a man who, in person, defies the stereotypes which have followed him through his more than 25 years of ministry.

"The evangelist could hardly be called a social activist," Dunnam comments, "But he has for years quietly attempted to bring the implications of the Christian gospel to bear on social problems through his ministry. While we know that everyone will not agree with everything the evangelist believes and says, we do believe they will benefit by reading about Roberts' decision to become a Methodist and the witness that he is now seeking to make as a part of the United Methodist Church."

### WHILE THEY DELIBERATE

As we go to press the General Conference of the United Methodist Church will be in session in Atlanta. A thousand persons will be deliberating upon questions and issues which will have far-reaching repercussions. Some of their decisions will affect each and every one of us in one way or another.

The issues range all the way from a radical reorganization of the church structure to whether or not amnesty shall be granted to those who chose to leave the country rather than be drafted. Shall our black colleges be undergirded to the tune of \$6 million per year? What should be the church's stance in relation to homosexuals? Shall we take a hard line or a soft line toward drug users? Toward drug pushers?

The growth of caucuses and their increasing assertiveness will probably call for one or more decisions. Would the empowerment of caucuses work for the disempowerment of all those who choose not to belong to one or more caucuses?

In the light of the present situation in Indochina, what will the conference have to say about the situation in South Vietnam? Other issues upon which the General Conference will probably be called upon to make decisions include the following: health care, welfare support, penal system reform, investment of church funds, "the right of every person to die in dignity", sexual deviations from traditional norms, empowerment of minorities—youths, ethnic groups, women etc., abortion.

Will the conference recommend strong U.S. sanctions against white-dominated governments in Africa? Will it propose continued participation in the Consultation on Church Union, and entering into formal dialogue with Jews? Will the concern of many that the church take a more aggressive evangelical position gain approval?

What about the proposal that we reduce the number of our seminaries?

Concerning a good many of these issues, the average church member is likely to feel massively disinterested. His reaction may be to ask why the United Methodist Church should feel that it has to make a policy statement about every issue which stands before the world. Moreover, he may well have the conviction that it doesn't make much difference what the United Methodist Church has to say about some of these problems. He may feel this way, even while affirming the right, and perhaps the duty of the church to speak upon them.

In conclusion, the statement of a group of United Methodist ministers and laymen from Michigan might be worth repeating. In a meeting on March 16, as quoted in the Michigan Christian Advocate, they stated in part: "We hope the delegates to General Conference will remember who they are: only one ten-thousandth of the total membership of The United Methodist Church. They were elected to voice their own convictions but not necessarily to try to force them upon the rest of the Church. Their chief mission in Atlanta is to make a stronger Church which will reflect Christ's will. We pray for them in their awesome responsibility, as their actions will have a decisive effect on the future of the Church. We pray also for a more reconciled Church than recent General Conferences have produced."

We say "amen" to that. North Carolina United Methodism is represented by forty-two of our very finest ministers and lay persons. We have great confidence in their wisdom and dedication. We do indeed pray that they and their fellow delegates will rise to the challenge of their momentous responsibilities. And that God's will may truly be wrought through them.

# CHRISTIAN ACTION LEAGUE ASKS POINTED QUESTIONS

The Christian Action League of N.C. (CAL) is sending to candidates for Governor, Lieutenant Governor and the General Assembly a set of questions to ascertain their stand on liquor issues. The questionnaire asks for their position on the following: Liquor-by-the Drink; requirements to take the breathalyzer test or lose one's driving license; increased penalties for conviction for driving under the influence; the setting up of detoxification centers across the state; and a fifth question on providing free education for mentally retarded children.

Candidates may indicate whether or not they favor the legislation in question or they may simply answer "No Commitment". It is intended that the information derived from the questionnaire be widely

TEST OF GOOD
GOVERNMENT

The imposition of wage and price controls, now in effect, cannot but involve inequities. However, those responsible for administering the program should go to great pains to see that inequities are kept to a minimum. Most people do not mind making sacrifices just so they are evenly spread out and justly administered. On the other hand, most of us react vigorously to situations where some are allowed to take advantage of loopholes or laxity in enforcement at the expense of the general public. Perhaps the best criterion of what constitutes good government is the degree to which laws and regulations are administered impartially, without fear or favor.

distributed over the state before the primary election.

The Number One drug problem in the United States today is, of course, alcohol, with its 18 million addicts and dependent drinkers at an annual price-tag of \$22 billion spent for legal beer, wine, vodka and distilled spirits. (This is not to mention the astronomical cost in wrecked lives, broken homes, lost week-ends, increased rate of crime and lawlessness—just to name a small part of a big price).

With drinking the problem that it is today, it would seem that the voters of North Carolina would be interested in knowing what answers the various candidates give to these questions. Of course, there are also many other questions for which answers from candidates would be interesting and pertinent.

# Report On Stanley Jones

Carl Harris of Charlotte, who has been quite active in the Ashram movement, came by the Advocate office the other day and brought an up-to-date report on Dr. Stanley Jones. He is responding well to physiotheraphy and other treatment in the Boston hospital to which he went soon after suffering a stroke. Dr. Jones, who is working on a new book to be entitled "The Divine Yes" has expressed gratitude to so many personal friends who have been praying for his recovery and who have sent letters and cards. He hopes to be able to attend the World Ashram Congress in Jerusalem this summer where he is scheduled to deliver the keynote address.

# Encyclopedia of World Methodism at Printers

The manuscript of the forthcoming Encyclopedia of World Methodism-17,500 typewritten pages, some 3,000,000 wordswas delivered to the Methodist Publishing House, Nashville, Tennessee, February 29, by Bishop Nolan B. Harmon, general editor; Dr. Albea Godbold, chairman of the editorial committee; and Louise L. Queen. administrative assistant in the Commission on Archives and History and coordinator of the Encyclopedia manuscript.

During the past fourteen years the Encyclopedia has been a joint undertaking of the World Methodist Council and the Commission on Archives and History, Dr. Lee F. Tuttle and Dr. John H. Ness, Jr., executive secretaries, respectively.

When the late Elmer T. Clark became executive secretary of both of the above organizations in 1951, he called attention to the need for an Encyclopedia of Methodism, pointed out that none had been compiled since the Cyclopedia of Methodism published by Bishop Matthew Simpson in 1876, and announced that the compilation of such a work would be undertaken in due time. In 1958 he began work on the project, writing articles himself and enlisting the cooperation of many others in America and Great Britain.

Because of advancing years, Clark relinquished responsibility for the Encyclopedia in 1964, and Bishop Harmon then became general editor. He engaged area editors and writers in every part of the world where branches of Methodism are found, and they supplied appropriate articles on the history, the institutions, and the leaders of Methodism in their countries, conferences, and regions.

Following the merger of the Evangelical United Brethren and Methodist Churches in 1968 to form The United Methodist Church, Dr. Ness supplied articles on the former E.U.B. Church for the Encyclopedia.



Jon L. Setzer, editor, Abingdon Press; Dr. Emory S. Bucke, senior editor, Abingdon Press; Bishop Harmon; Dr. Godbold; Mrs. Louise Queen, with manuscript of the Encyclopedia of World Methodism being delivered at the Methodist Publishing House, Nashville, Tenn.

In addition to Godbold, Ness, Queen, and Tuttle already mentioned, Frank Baker, Robert J. Bull, Bishop F. Gerald Ensley, Frederick E. Maser, and Frederick A. Norwood served as members of the Editorial Committee.

In the nature of the case the major portion of the Encyclopedia pertains to Methodism in America and Great Britain.

The total manuscript delivered to the Methodist Publishing House on February 29 contains some 7,000 articles of varying length, about 800 illustrations, an extensive bibliography of Methodism, and a number of tables and maps. The name of the writer along with the literary sources he used will appear at the end of each article. The work will have a comprehensive index. It will be printed probably in three volumes as large or larger than the Interpreter's Bible. Publication, according to Dr. Emory S. Bucke, book editor, may take two or three years.

Albea Godbold

# N.C. Couple Writes VCS Unit

Harold and Rosemary French of Saint Luke United Methodist Church, Laurinburg, are authors of literature just issued for use in kindergarten classes of Vacation Church Schools throughout United Methodism this summer, according to a communication from their pastor, W.M. Wells.

"God's Plan for Families" is the kindergarten unit written by the Frenches. Their own family consists of Steve who is finishing high school in Hamilton, Ontario, in addition to Mark and Becky who are with them in Laurinburg. Mark already is a member of Saint Luke Church, and Becky is in the confirmation class now underway.

Harold French, an ordained United Methodist minister, teaches Christianity and Culture at St. Andrews Presbyterian College in Laurinburg. He came from the former EUB Church, where he served as pastor and chaplain at his alma mater, Westmar College, LeMars, Iowa.

Rosemary also is an alumna of Westmar. Harold is completing work on his doctorate in world religions from McMaster University, Ontario. He has had additional study in India.

Rev. and Mrs. Harold French with Becky, Mark (left) and Steve.



Rosemary serves as a public school librarian and as UMYF counselor at Saint Luke Church. Both parents and Becky sing in the church choir where all three have done solo work.

Vacation Church School literature prepared by the Frenches includes the books "The Kindergarten Teacher", "The Kindergarten Pupil", and "The VCS 1972 Kindergarten Class Teaching Packet for Involving Pupils in Class Activities".

"Sea Shells", mood music composed by Rosemary, is included on a record in the packet.

The aim of the unit, according to the Frenches, "is to help children grow in their understanding and appreciation of God's varied plan for families and in their desire to help make their own families happy ones"

It is their belief that "the careful ministry of concerned parents and teachers will play the central part in the child's awakening awareness of God's loving care."

Needless to say, Saint Luke Church has included both Harold and Rosemary French on the planning committee of their Vacation Church School!



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# A Book About Better Preaching



The publication last month of *Old Fires On New Altars* gives us a chance to highlight one of the most significant programs in the Western North Carolina Conference. Under the name The Institute for Homiletical Studies, this many-faceted organization has been working assiduously and quietly to improve the quality of preaching in the conference.

Founded and chartered in 1966, The Institute has as its goal these objectives: 1) to magnify the pre-eminence of preaching in the divine calling of the Christian pastor; 2) to maintain a strong confidence in the preached Word as the preferred form of Christian ministry; 3) to challenge and stimulate preachers to accept the disciplines required for effective preaching; 4) and to inspire and sustain the eagerness to preach and to hear preaching which has traditionally characterized both the preachers and the people of The United Methodist Church.

Interestingly enough, The Institute for Homiletical Studies is more than anything else the dream child of a person who is known to be one of the most eloquent preachers in United Methodism. This is Bishop Earl G. Hunt, Jr. After coming to the Charlotte area he lost little time in taking the leadership which eventuated in the establishment of this new institution.

The Institute is now in its seventh year and the thrust of its influence continues to grow. It operates in the following areas: 1) Clinics in Preaching; 2) The Bishop's Dialogue Sessions; 3) The Bishop's Reading Program; 4) The Award Sermon Challenge; and 5) the Lectures on Preaching.

In this day of high administrative costs, The Institute for Homiletical Studies pays no salary to any officer, and all of its trustees bear their own expenses in attending meetings in connection with the Institute's work. Moreover, it is written into the Bylaws that it shall not request the Western North Carolina Conference to undertake any financial campaign for support of the Institute, nor shall it make any request for funds from the Conference Commission on World Service and Finance. Its financial obligations, which are considerable, come entirely and directly from private and corporate contributions.

Dr. Cecil L. Heckard, now superintendent of the Charlotte District, has been the efficient executive vice-president. Upon his shoulders has fallen much of the close-up details of administration.

While the enterprise has not been a drain upon the annual conference for funds, it has been blessed with the generous financial support of a group of concerned laymen. Perhaps none deserve greater recognition in this regard than Mr. and Mrs. George D. Finch of Thomasville, who have largely underwritten the expenses of the annual series of Lectures on Preaching. Robert P. Caldwell of Gastonia, chairman of the Committee on Finance, is typical of the caliber of dedicated laymen

who have shared in making the work of the Institute possible.

Old Fires on New Altars, edited by Dr. Wilson O. Weldon, contains an address from each of the outstanding ministers who have given the Lectures on Preaching over the last six years. They are Dr. James S. Stewart, 1967; Bishop F. Gerald Ensley, 1968; Dr. Bryant M. Kirkland, 1969; Dr. A. Leonard Griffith, 1970; Dr. Leighton Ford, 1971; and Dr. Robert E. Goodrich, Jr., 1972. These lectures constitute the main body of this 140 page book. Bishop Hunt has a chapter on "The Tale of a Dream" and Dr. Weldon on "The Structure of a Dream". These chapters tell the story of how the Institute came into being and give an interesting report on what has happened through the varied services which it has offered the ministers of the Western Carolina Conference. A short preface was written by Dr. Heckard.

The final two chapters offer two

Awards Sermons, the one by the Rev. J. Lawrence McCleskey entitled "The World's Rent Needs Paying" and the other "Thawing God's Frozen People" by the Rev. George E. Thompson.

Not least among the services of the Institute is its publication of *Old Fires On New Altars* and making this attractive clothbound volume available at the ridiculously low price of \$1.50. The book, in its bright cover, may be seen in the book rooms of various annual conferences, or it can be ordered direct from The Institute for Homiletical Studies, 310 Cole Building, 207 Hawthorne Lane, Charlotte, N.C. 28204.

Anybody interested in improving the caliber of preaching—his own, or that to which he listens Sunday after Sunday—ought to get the book and read it. If he is a layman, he might then pass it on to his preacher!

J.C.S.

# **Hardin To Become President Of SMU**



SPARTANBURG, S.C.—Dr. Paul Hardin, III, president of Wofford College, announced his resignation, effective June 30, to become president of Southern Methodist University in Dallas, Texas. Dr. Joab M. Lesesne, Jr., Dean of the College, will be Dr. Hardin's successor.

During a four-month, national search, the SMU committee screened a total of

172 applicants proposed by the members of the SMU community, its alumni, and the general public. William P. Clements, Jr., chairman of the Search Committee and of SMU's Board of Governors, said, "We got our first choice after a long search. I am extremely pleased."

Dr. Hardin, 40, came to Wofford in 1968 from Duke University where he served for ten years as Professor of Law. Born in Charlotte, N.C., he is the son of United Methodist Bishop and Mrs. Paul Hardin, Jr., of Columbia, S.C. He earned his baccalaurate degree from Duke and in 1954 received his Doctor of Jurisprudence degree from Duke's School of Law, graduating first in his class.

He is past president of the Durham (N.C.) Rotary Club, and was chairman in 1961-62 of Durham's Committee on Human Relations. He is an active member of the United Methodist Church and has been a delegate to general conference as well as jurisdictional and annual conferences.

# NORTH CAROLINA CONFERENCE

Vol. 4 April 20, 1972 No. 4

# New Manual For Superintendent Of The Study Program

"The demand of the day leaves little doubt that such a person as a Superintendent of Study is vital and necessary to the local church."

This is the assumption of the new manual, Superintendent of the Study Program, soon to be available from the Division of the Local Church of the Board of Education. Donald A. Bible, staff member of the West Ohio Annual Conference, is the author of this manual.

The Superintendent of the Study Program is designed for the local church person who has responsibility for coordinating the study program of his church. The manual describes in detail the function of this person. It covers such topics as relation-

ships of the superintendent to the chairman of the Education Work Area, age level and family coordinators, and Council on Ministries; a description of what is expected of this person; and additional information dealing with teaching-learning, evaluation instruments, learning and concerns and using resources.

The Superintendent of the Study Program is available from the Service Department, Board of Education, Post Office Box 871, Nashville, Tennessee 37202. Order number is 7872–BC and cost is \$1.00 each.

C.P. Morris Associate Director Nurture and Training

### The Pastor Educator

The pastor "... is an educator in all his functions—in worship and preaching, in community involvement and social turmoil, in counseling and family programs, in direct teaching and leadership." So states the Rev. Taylor McConnell in the new

manual, *The Pastor as Educator*. The manual is aimed squarely at the parish ministry and the relationships the pastor has with laymen. The manual gives "handles" to be taken hold of rather than instructions to be followed. Published by the Board of



Education, the manual is aimed at helping the pastor think through the education possibilities within the local church.

The Rev. Mr. McConnell is Dean of Students, Garrett Seminary. He believes that the church school is not the only place where Christian education can take place. His style is light and personal. He has read widely in this area.

The Pastor as Educator is available from the Service Department, Board of Education, Post Office Box 871, Nashville, Tennessee 37202. (7871–BC) Cost is \$2.25. It is also available through Cokesbury.

C.P. Morris Associate Director Nurture and Training

New Films
Available

The Commission on Worship has placed two films in TRAFCO, a movie dealing with ushering and a movie dealing with acolytes. These can be reserved by writing TRAFCO, Room 215, 1307 Glenwood

(Continued on page 14)

### Church School

# **Study Report**

### Available

Results from the two-and-one-half year indepth study of the church school have now been published for use by individuals and groups who are concerned about local church education. The publication, A Study of the Church School in The United Methodist Church, was released in April.

The study was commissioned by the Board of Education. It was directed by Dr. Warren J. Hartman of the staff of the Division of the Local Church, the Rev. Frank E. Wier of the Division of Curriculum Resources, and Thomas B. Newton of The Methodist Publishing House.

Major findings of the Study include:

-Christian education has very strong support from laymen.

The teacher makes a critical difference in the well-being of the church school.

- Persons who regularly participate in both the church and church school programs exhibit significant differences from persons who attend the church but do not attend church school.

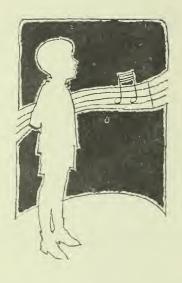
There is strong evidence that shows a number of identifiable audience groups who have widely differing expectations.

Information for the report was gathered from a cross-section of United Methodist laymen, replies to questionnaires by pastors, district superintendents, conference directors, and from pastors' annual reports.

Copies are available from the Service Department, Board of Education, Post Office Box 871, Nashville, Tennessee 37202. Cost is \$2.00 each. (0550-C)

C.P. Morris Associate Director Nurture and Training

# music ministry



(F. Belton Joyner, Jr.)

0137-C) from Service Department, Box 871, Nashville, Tennessee 37202. A choir might want to buy an autoharp for the Church School, or perhaps the church could honor a teacher by giving an autoharp to the Church School in his or her honor. Autoharps can be used to accompany small group singing, and in lots of situations where a portable instrument is needed.

### ATTENTION

The New Bern District Vacation Church School Workshop has been rescheduled for Saturday, May 13, The Workshop will be at St. James Church, Newport, at 10:00 a.m. through 12:00 noon (this replaces the meeting originally scheduled for April 4.) For further information contact Mrs. James Coile in Trenton.

### LUNCHEON AT ANNUAL CONFERENCE

All local church musicians in the conference are invited to the Musicians Luncheon at the 1972 Annual Conference, Wednesday, June 7, in Durham. Save the date! A mailing will go to each local church giving more information about the meal which will be a "dutch-treat" affair. The program at the luncheon will be reports of Conference music activities and a look at plans for 1972-1973. If you want to be sure of receiving information, write Music Ministry, Room 218, 1307 Glenwood Avenue, Raleigh, North Carolina 27605.

#### MUSIC IN CHRISTIAN EDUCATION

Frequently the Church School curriculum for children will suggest music as part of the children's experiences. Perhaps church musicians can help and support teachers at this point. One way to work on this would be to obtain an autoharp (see Cokesbury catalog) and instruct teachers in how to use it. There is a leaflet available to help in this: "Enjoy Playing the Autoharp," by Irvin Wolfe. It is 10 cents (no.



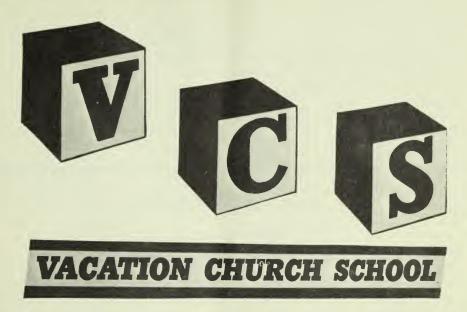
(Continued from page 13)

Avenue, Raleigh, North Carolina 27605.

"The Church Usher" is a ten-minute, sound, color film (16mm) for use in training church ushers.

"The Acolyte" is an eight-minute, color sound film (16mm) for use in training acolytes.

These films will enable a local church to begin talking about its own situation and can open a discussion of how to adapt the suggestions given to "home."



# AUDIO-VISUALS FOR VACATION CHURCH SCHOOL

Our Conference TRAFCO has available the preferred audio-visuals for this year's Vacation Church Schools. Among these resources are: Kindergarten: the poster set "Families Work and Play Together;" Elementary I-II: filmstrip "A Child Can Serve;" Elementary III-IV; filmstrip "Christian Community Around the World;" Elementary V-VI: filmstrip "Paul, Prisoner for Christ." Other filmstrips are available that can be used with this year's literature. Write TRAFCO, Room 215, 1307 Glenwood Avenue, Raleigh, North Carolina 27605. Remember that no bookings will be honored after the May 15th mail for schools starting June 5 and June 12. You can call the TRAFCO librarian, Mrs. Brock, at (919)834-1456.

### VACATION CHURCH SCHOOL SERVICE PROJECT

Giving to some worthy cause has become a regular part of the Vacation Church School experience for boys and girls. Our

Conference Council on Children's Ministry has recommended the Campership Fund for a 1972 service project. The Fund provides deserving and needy boys and girls with the opportunity to attend summer camp. Contributions should be made to Methodist Camps, and designated for the Campership Fund, and sent to Charles K. McAdams, Conference Treasurer, P.O. Box 10955, Raleigh, North Carolina 27605. If you want information about Campership Fund—eligibility, funding, etc.—write Children's Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605.

# ADDITIONS TO WORKERS WITH CHILDREN SERIES

New leaflets have been added to the Workers with Children Series. These materials can be ordered from Service Department, Box 871, Nashville, Tennessee 37202.

"Teaching Through Relationships" by Howard Grimes (no. 0164-C, 20¢) describes relationships between persons as the primary means of communication in teaching children.

"Understanding Older Elementary Boys and Girls" by LaDonna Bogardus and others (No. 0140-C, 40 cents) considers characteristics of elementary IV-VI boys and girls and discusses what this means for the Church's ministry with these children.

"Leaders Prepare: For a Teaching-Learning Unit" by Mary Calhoun (No. 0144-C, 25 cents) explores ways a teacher can prepare to teach a unit using prepared resources such as the regular Church School curriculum.

"Leaders Prepare: For a Session" by Mary Calhoun (No. 0145-C, 20 cents) depicts guidelines and clues for planning an effective session with Elementary children, with special attention to the first session in a unit and the last session in a unit

"Reach Out to Children" by LaDonna Borgardus (No. 0163-C, 10 cents) gives some helps for reaching unchurched children with the Gospel message, suggesting several approaches to this important task.



(F. Belton Joyner, Jr.)

Youth Ministry



### AND WHAT ABOUT OTHERS?

Has your youth group gotten into a rut of planning only for itself and forgetting to ask "What about others?" The Youth Service Fund is one way to respond to the needs of others and your youth can be a part of the ministry of the Youth Service Fund. Where does the money go? Seventyper cent goes to projects funded on a national level and thirty-per cent goes to pro-

jects determined by our Conference Council on Youth Ministry.

National projects fall into four areas: (1) minority empowerment, (2) draft education, (3) reconciliation of value systems and life-styles, and (4) Hunger, Overpopulation, and Environmental Stewardship. Our Conference projects include (a) scholarships for minority group participation in Conference Youth opportunities, (b) chaplaincy program at C.A. Dillon School, (c) Robeson County Church and Community Center. If you want more information about any of these programs, write Youth Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605.

Contributions for the Youth Service Fund can be sent to Charles K. McAdams, Treasurer, P.O. Box 10955, Raleigh, North Carolina 27605. Use the regular local church treasurer remittance form. The Annual Conference Session of the U.M.Y.F. has suggested that each local UMYF give at least \$1.00 per member per year.

## YOUTH NEED MONEY FOR COLLEGE

Youth in your congregation have begun to complete plans for college next fall, but probably the haunting question is one of financing the college education. Do you know about the United Methodist Student Loan Fund and the United Methodist Scholarship program? Leaflets have been prepared telling about these opportunities and you can have them by writing Youth Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605. Also available is a listing of all the schools, colleges, and universities of The United Methodist Church in the United States and Canada. There are one-hundred forty-six such institutions and one-third of these are located in the Southeastern Jurisdiction. United Methodist colleges and universities located in North Carolina include Methodist College, North Carolina Wesleyan College, Louisburg College, Duke University, Greensboro College, High Point College, Pfeiffer College, Brevard College, and Bennett College.

### A.C.S. TIME IS COMING AGAIN

Registration forms for the twenty-first Annual Conference Session of the United Methodist Youth Fellowship of the North Carolina Conference will soon be mailed to each local church. The coordinator of



youth ministry is responsible for submitting the registration. A.C.S. will be at Methodist College in Fayetteville, July 17-21, with the theme "Give..." Each local church is entitled to as many delegates as it has ministers under episcopal appointment; each sub-district and each district has one delegate. Delegates should have completed at least the ninth grade by A.C.S. time. The cost will be \$30.00. If your church fails to receive registration forms, write Youth Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605.

Fubscribe to the North Carolina Christian Advocate

## **Family Ministries**

John M. Meares

The week of May 7-13, is National Family Week. During this week all across the nation, churches will be putting emphasis on family ministries. These emphasis will range from serious study about the family to family night fun. Let us examine family night fun.

Family fun is more than "games for children". It is the kind of activity that brings the entire family together, on the understanding level and participation level of all. It is a time for families to really come to know one another. The home, called a bulwark of democracy, is being pulled apart in these confusing times. Family fun is one of the keys to keeping it together.

The evening might begin with a meal served by the church or "covered dish". Activities should be low key in which all members of the family feel involvement and part of. Group singing, contests (in which families participate against families), stunts, and other activities make for a wonderful evening.

Consideration should be given to helping families in discovering worthwhile activities in which they can participate at home, traveling, etc. Local points of interest and opportunities could be pointed out to help new comers in the community become acquainted with their new area. Community resources beyond the church, and community service projects in which the

family may participate will enhance their sense of belonging, as well as to demonstrate the church's interest in them as persons.

For Study, the Division of Curriculum Resources published four series of family curriculum materials which appear under the general title of "Parent/Family Studies." These studies are: The Christian Home, a monthly illustrated magazine; Resources for Family Groups (in The Church School magazine); Parent Guidebooks, (twelve guidebooks in all; seven for preparenthood and pre-school, three for elementary grades, and two for teen years.) Family Life Series, one-hundred-sixty pages study book with teaching-learning suggestions, resource packet of pictures, charts, scripts, etc.

Two additional studies from the *Christian Faith in Life Series*, are recommended for adult study: *Forever Becoming, The Search for Maturity*; and *God and Human Sexuality*.

For additional helps write: John M. Meares, 1307 Glenwood Avenue, Raleigh, North Carolina 27605.

Allen Oliver received his Eagle Scout Award at First UM Church, Mt. Gilead, March 12. Pictured with him are his parents, Mr. and Mrs. Don Oliver. Rev. Sam McMillan is pastor and scoutmaster



Cefus McRae received his Eagle Scout Award at Zion UM Church, Mt. Gilead, March 12. Pictured with him are his parents, Mr. and Mrs. J.C. McRae. Rev. Sam McMillan is pastor and scoutmaster.



Four Boy Scouts received the Eagle Scout Award on March 5 at Long Memorial UM Church, Roxboro. From left, they are Mike Long, Stuart Hicks, Geoffrey Seiber and Mike Edens. Dr. Robert E. Long is scoutmaster, and Dr. John Maides is pastor.





## WOMEN'S NEWS

### Western North Carolina Conference

Mrs. John C. Wright





Floyd

Wooten

### 1972 LOVE OFFERING

The United Methodist women of the Western North Carolina Conference will pay tribute to two Deaconesses at the Annual Meeting of the Women's Society of Christian Service and the Annual Weekend of the Wesleyan Service Guild at Lake Junaluska in June. The two to be honored are Miss Mary Fisher Floyd of Pfeiffer College and Mrs. Marian Brincefield Wooten, director of Bethlehem Center, Winston-Salem.

The Love Offering made by every local society and guild will be placed on the altar in honor of these two outstanding leaders. During the past year both have taken the retired relationship as an active Deaconess, after having served many years in Deaconess work, Miss Floyd 41 years and Mrs. Wooten 42 years.

The honoring of these two in this manner is in keeping with the deeply consecrated spirit of each, for the offering will go to a mission project in their honor and the funds used for the glory of God.

Mrs. Wooten has served at Bethlehem Center since its very beginning in 1927 and has been the guiding spirit of the Center all through the years, influencing thousands of children who have passed through its doors and have felt the love of those who were on its staff.

Miss Floyd is Professor of Religion at Pfeiffer College and has influenced hundreds of young people to choose Christian vocation. The Mary Floyd Chair of Religion at Pfeiffer was established by the women of the Conference in 1956 in appreciation of her wonderful service.

In making the announcement about the 1972 Love Offering, Mrs. Mary Anne Harrell, Conference treausrer, stated that if a society or a guild does not send a representative to the Annual Meeting, a check may be mailed directly to her at 415 Hudson St., Salisbury, N.C. 28144. It should be plainly marked "Love Offering".

### ANNUAL DISTRICT MEETINGS

ALBEMARLE—May 3, First United Methodist Church, Wadesboro, 9:30 A.M.

WAYNESVILLE—April 20, Long's Chapel United Methodist Church, Lake Junaluska, 10 A.M.

WINSTON-SALEM NORTHEAST-April 22, Lovell's Chapel UM Church, Pilot Mountain, 10 A.M.

GASTONIA District to be announced later.

### SPECIAL NOTICE

Many women in the Conference have expressed a desire for authenic news of the proceedings of General Conference in Atlanta April 16-30. The paper recommended for this is *The Daily Christian Advocate*, published by the Methodist Publishing House.

Subscriptions may be ordered from The Daily Christian Advocate, 201 Eighth Ave. S., Nashville, Tenn. 37202. The rates are: daily, first class, \$10.00; daily, air mail. \$12; full set mailed after Conference, \$6. \_\_\_\_\_

The North Carolina Christian Advocate will carry full coverage in its regularly scheduled editions, as well as many comprehensive preliminary stories.





## WOMEN'S NEWS

## North Carolina Conference

Mrs. Bruce Hargrove

### SANFORD DISTRICT

On Tuesday, March 28, the women of the Sanford District Women's Society of Christian Service held A Day Apart in Page Memorial United Methodist Church in Aberdeen.

The meeting opened at ten a.m. and guests were met and registered by Mrs. Forrest Lockey and Mrs. George Martin, Jr. of Aberdeen.

The program was planned and carried out by the Sanford District Secretary of Spiritual Growth, Mrs. V.R. Queen of Southern Pines. The theme "Live Now" was lifted up in the program throughout the day.

Mrs. R.L. Jerome of Aberdeen was the hostess and gave a cordial welcome to the approximately ninety women attending.

For the special music, Mrs. Martin Greene of Aberdeen sang "Living for Jesus", accompanied by Mrs. George D. Anderson of Southern Pines.

Guest leader for the day was presented by Mrs. Queen. She was Mrs. Charles Roy Miller of Elizabeth City, N.C. Conference Chairman of Spiritual Growth, who brought a most challenging and inspirational message on "Invitation To Life" and based her remarks on Psalm 32:8. "I will instruct thee and teach thee in the way which thou shall go". She declared that living is taught in John 15:5: "I am the

vine, you are the branches. He who dwells in me, as I dwell in him, bears much fruit, for apart from me you can do nothing."

At the close of the meeting, Mrs. C.P. McMillan, Sanford District president, pronounced the benediction and gave the blessing.

A quiet day meal and fellowship hour followed, with the local Circle No. 2 providing dessert and coffee.

> Marjorie J. Doub Sanford District Public Relations

### RALEIGH DISTRICT

The Raleigh District of the Wesleyan Service Guild will hold a Spiritual Life Retreat May 6-7, 1972 at Camp Chestnut Ridge. The leader will be Mrs. J.E. Sponenberg of Grifton, North Carolina. The theme of the Retreat is "Listen Christian".





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# METHODIST NEWS ROUNDUP

### SHINN WINS BOOK AWARD

Dr. Roger L. Shinn, Reinhold Niebuhr professor of social ethics at New York's Union Seminary, received the 1972 Abington Award of Abingdon Press, Nashville, Tenn., for his book, *Wars and Rumors of Wars*.

Published in 1972 by Abingdon Press, Wars and Rumors of Wars is a two-part book. The first is a diary of the author's experiences as a combat soldier and prisoner of war in World War II. In the second part, Dr. Shinn analyzes the ethics of war.

## METHODIST ADVOCATE GETS ASSOCIATE EDITOR

The Rev. Keith I. Pohl has been appointed Associate Editor of the Michigan Christian Advocate. The appointment came after Dr. John E. Marvin indicated his desire to retire in the near future, thus terminating more than thirty-six years as associate editor and editor of the one hundred year old publication.

Pohl, who has degrees from the University of Michigan and Garrett Theological Seminary, has also taken postgraduate work in the field of communications. He is at present director of United Methodist Campus Ministries of the Michigan Area, and is a member of the West Michigan Conference. The appointment becomes effective in June.

## MINISTERS-ASSOCIATES-STAFF & MEMBERS

BUICK has another winner in 1972! Everyone needs a good, dependable automobile at a saving! I want Methodists in North Carolina driving Buicks, our Buicks and desire you as a valued customer. Call 'the managers' collect, (919) 584-9224! Select from 100 cars in stock. We're centrally located. Open evenings and Saturday afternoons. Opels too, plus MGB's. If you're ready to trade, we want your business, so call.

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### WOMEN HIT BUSING HALT

ATLANTIC CITY, N.J. (UMI)—The executive committee of the Women's Division of the United Methodist Church has called President Nixon's proposal to stop further school busing to achieve racial integration a serious threat to the constitutional separation of powers in the executive, legislative and judicial branches.

The Women's Division resolution, adopted at a meeting here, also said that the controversy in current political campaigns over the use of busing to achieve school desegregation is "both clouding the crucial issues of quality and equal education and debasing the political process. It is misusing emotions and damaging growing attempts to combat racism in every form in our communities and in the nation."

PUBLISHING HOUSE ACTS TO AID WOMEN EMPLOYEES

CINCINNATI, Ohio (UMI)—Upgrading and promoting women employees and investing funds in enterprises in keeping with the social and moral aims of the church were goals set by the United Methodist Board of Publication at its semi-annual meeting here March 28-29.

The 45-member board also heard a report indicating a steady increase in the per-



EDUCATIONAL FURNITURE

DIXIE EQUIPMENT COMPANY, INC.

418 N. Greensboro St. Liberty, N. C. 27298 Phone: 919-622-2204 centage of employees from minority groups and voted to ask the 1972 General Conference to add the word "United" to the name of the Methodist Publishing House. Updating its previously-adopted "Affirmative Action Program" which calls for proportionate representation of minority employees in all its units, the board added a section dealing specifically with women.

\* \* \*

### RECOGNITION OF DR. KING'S BIRTH-DAY ASKED

DAYTON, Ohio (UMI)—Observance of the birthday of Dr. Martin Luther King, Jr., as a holiday by all of the general boards and agencies of the United Methodist Church is called for in a resolution adopted here April 4.

By an overwhelming vote, the denomination's Council of Secretaries recommended that the church's general agencies observe January 15 each year in recognition of the birthday of the martyred Christian leader. Request for the action originated with the church's Black Staff Forum.

\* \* \*

## UNIFORM LESSON SERIES TO BE SPOTLIGHTED

A service celebrating the 100th anniversary of the Uniform Lesson Series will take place in Indianapolis on Sunday, April 23, at 7:30 p.m. Among those being honored at the service will be the late Bishop John H. Vincent, who helped found the series while he was in charge of church school resources for the Methodist Episcopal

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Church. He was later elected bishop and died in 1920. United Methodists participating in the service, which will be held at Second Presbyterian Church, will include Dr. Horace R. Weaver, executive editor of adult publications for the Board of Education, who has served as chairman of the committee for the Centennial Celebration.

### TRAVEL SEMINAR TO INDIA

Fifteen United Methodist high school seniors will have an opportunity to go to India for a study of that country. The dates are June 28 to August 6 and the seminar is sponsored by the Interboard Committee on Missionary Education representing the church's Boards of Education and Missions. Applications are now being received, and interested high school seniors should write to Miss May Titus, Box 871, Nashville, Tenn. 37202.

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## Sunday School Lesson

By Dr. RAYMOND A. SMITH (International Lesson Series)

FOR APRIL 30



# THE MISSIONARY IMPERATIVE

Background Scripture: Luke 24:45-49; John 17:6-23; Acts 13:1-3

Lesson Scripture: Luke 24:45-49; John 17:18-21; Acts 13:1-3

If we compare the world, before the general use of air travel, to a basket-ball, then it would have now shrunk to the size of a walnut. Furthermore, instant communication by radio and television has made it possible to know more about the attitudes and problems of people half-way around the world than our forefathers knew about those no more than a few hundred miles away. These facts have a definite bearing on the way we must look on the historic conviction that our faith must be shared with people in every quarter of the globe.

We might first remind ourselves of the fact that, with the increasing rise of nationalism, and the pride that goes with it, we find an increasingly prevalent rejection of missionary work by a number of these countries. Such a man as Gandhi, for example, found the practice of one religion trying to convert people of another faith revolting. This view has been adopted by many people in our country, especially among the young. They link the missionary enterprise with an imperialistic attitude, now so unpopular the world over.

In addition to the above, we find that the missionary enterprise has been declining in several respects since its high point in 1928 when there were some 30,000 Protestant missionaries in the field and a total of \$60,000,000 spent for their maintenance and programs. How can this decline be explained? It would appear that there has been a lessening of zeal for missions, es-

pecially foreign missions, in the last forty years. It has been suggested that this vast enterprise has been carried out by only a minority of Christians through the years. Others, feeling somewhat luke-warm toward it, have tagged their contributions "For Medical Missions Only."

Why this seeming reluctance toward evangelistic missions? Can it be squared with the teachings of the New Testament? Or, viewing the matter from another angle, can we say that medical missions and other forms of social work are not really missions? When a church sends out agricultural specialists, or engineers to supervise the digging of artesian wells for irrigation so that fewer people will die of starvation, is this not "missionary work?" We are commanded in Scripture " to be doers of the Word and not hearers only" are we not? We are told that Communist technicians, sent to India to help the people, are not allowed to preach Marxism there. However, their helpful work has won many to their cause.

Turning now to our Scripture references, we notice that in Luke 24:45-49 Jesus is pictured as preparing his followers for mission. It is emphasized in these verses that "repentance and forgiveness of sins should be preached in his name to all nations." Furthermore, they are to remain in Jerusalem until "they are clothed with power from on high", which may refer to the coming of the Pentecostal experience (see Acts 2:14).

In John 17:18-21 which is part of Christ's great prayer for the church, it is assumed that those who live in this dark world of unbelief will be sustained by the realization that they have discovered the

most precious truth. Our Lord prays, not only for the "inner circle" of the faithful, but also for others who will come to a knowledge of the truth through their witness. Does this not pre-suppose an active life of witnessing as the most important work of Christ's followers? Another important exhortation is found here, and that is a plea for unity "so that the world may believe thou hast sent me." This work seems to be laying upon the church the imperative to seek unity as a sort of precondition for effective witnessing. When, and if, Christ's church ever speaks to the world with a united voice we may expect great things to happen.

In the final section of our lesson Scripture (Acts 13:1-3) we have the record of the first formal act of sending out missionaries. It was from the church at Antioch that these were went out. We need to point out that this was done in response to what they were convinced was the command of the Holy Spirit, and it came out of a worship experience. This has to be one of the most important "church services" ever held, if we are to judge by its effects. It set an example for other churches, and ultimately led to the Christianization of vast territories, and changed the direction of history.

SUNDAY SCHOOL LESSON

FOR MAY 7

### **INVOLVED WITH HUMAN NEED**

Background Scripture: Matthew 25:31-46; Luke 22:24-27; Hebrew 13:1-3; James 1:27; James 2:14-17

Lesson Scripture: Luke 22:24-27; Hebrews 13:1-3; James 1:27; James 2:14-17

The true Church of Christ is now, has always been, and will always be deeply involved in human need. But the question that is dividing the church today is what kind of need is the church to be concerned with? The church has always been a sanctuary-a place for refuge from the conflicts every human being must necessarily be engaged in with the rough, and often heartless, world in which he must live. Some churches have provided a confessional where distraught sinners can pour out their hearts to a priest. And who will deny that great benefits have come to multiplied millions over the centuries who have availed themselves of this ministry? A distinguished French writer once asked a priest what he had learned from hearing thousands of confessions over a long span of time. Said the priest: "I have learned, first of all, people are much more unhappy than one thinks. And then, the fundamental fact is there is no such thing as a grown-up person." If that statement is true we are, all of us, children, and unhappy children at that! No wonder St. Paul spoke of the need of maturity in the Christian life!

Granting that the church is a sanctuary, and ought to be, is that *all* it is? The sweet-toned bell that calls us to prayer will always be treasured, but what about the trumpet-call? Will we also welcome the call to action—and often hard and trying action? Or, is there a third possibility? May not there be times for retreat and renewal behind the walls of the fortress, and also times to fare forth to grapple with evil?

One suspects the whole truth is not to be found either in the camp of quiet contemplation nor in the company of the crusaders. We shall continue to sing "Other refuge have I none" as well as "Rise up, O men of God." We shall keep on needing rest and renewal; we shall also keep on needing to be on the firing line.

Turning now to our Scripture lesson, we notice there are four of these. First, we see in Luke 22:24-47 an example of how the Lord Christ reversed the rule of status and privilege, so dear to the hearts of most of us. He finds his disciples arguing over the

question of "which of them was to be regarded as greatest." In the world of the first century age and wealth packed a lot of power. Wealth still does in our modern world, but there remains some question about age. Jesus said: "Let the greatest of you become as the youngest, and the leader as one who serves." We have a moving example of Jesus teaching by action in the story of his washing the disciples feet (see John 13:1-20).

In Hebrews 13:1-3 the church is urged to remember "strangers" and prisoners. There was once a famous New York church named "The Church of the Strangers." It aimed to minister especially to the lost and to the lonely among the crowds of the city. Fortunately, that city still has many such churches. As to prisoners, we all have to be concerned about them. The tragedy of Attica will not, and ought not to be, soon forgotten. We may be on the eve of a new day in the administration of criminal justice.

The book of James should be required reading at frequent intervals for all Christians. It deals with the question of faith and action, proclaiming that "Faith, by itself, if it has no works is dead." One would have

to look a long time for a clearer portrayal of the problem of poverty in the church than the one found in James. Here the people who stop with mere good intentions, and never do anything for the poor are criticised by the writer of this letter.

It will be remembered that Paul wrote to one of the churches that "he who will not work shall not eat." But the problem goes deeper than that. One has to have a job before he can work. In 18th century England a group known as the "Luddites" smashed machinery in factories because they saw it as a threat to their jobs. Perhaps we shall find more enlightened ways of dealing with automation, but that does not excuse us from the obligation to deal with it.

Perhaps a good way to close our discussion of the church's involvement in the needs of the people would be to quote the first verse of Frank Mason North's great hymn, which is a call to concern for the needs of men:

"Where cross the crowded ways of life, Where sound the cries of race and clan, Above the noise of selfish strife, We hear thy voice, O Son of Man!

# Eckstein Tells About Methodism In Germany

A distinguished Methodist church leader from Germany has been a visitor to churches in the WNC conference during recent days. He is Dr. Herbert Eckstein who is Conference Superintendent of the West Berlin District of the UM Church in Germany.

Dr. Eckstein is in the United States to attend the General Conference in Atlanta. This will be the sixth such conference which he has attended over the years.

Berlin, Eckstein pointed out, is a city of about two and a half million population, divided since Aug., 1961, by a twenty-five mile long wall of concrete and barbed wire

which goes right through the heart of the city.

A major political concern of the Germans right now centers around the ratification of the Treaties of Moscow and of Warsaw, which East Germany is quite anxious to see happen, but about which many West Germans have reservations. They fear that the government of East Germany might gain political advantages thereby.

The present inhabitants of West Berlin, says Eckstein, would never think about leaving their city. However, the sector is coming to be more and more a city of older people, with about 450,000 of them

being over 65 years of age.

He stated: "We Berliners are convinced of the fact that we have a special responsibility as a city, situated on the border between East and West, to work for the freedom and peace and good will of our world, and we wish for, instead of cold war, a peaceful co-existence between East and West."

About the churches in Germany, Dr. Eckstein related that the state church (Lutheran) was losing its influence. "In Berlin, for instance," said he, "only 5 out of 100 baptized members regularly attend Sunday morning services in the Lutheran state church. On the other hand, in the free evangelical churches (including the Methodist), which are situated everywhere as minority groups, between 60-70% of all church members regularly attend services."

In describing the church situation in Germany, Dr. Eckstein stated further: "In the Lutheran state churches, most of the members still pay their dues, but many are not personally acquainted with their pastor, and have no close relationship with their church. Therefore it is not surprising that in the past several years many are officially withdrawing their membership from the church. Especially is this true among the younger generation.

"Along with this comes the bewilderment caused by modern Theology and the Liberalism taught at the Theological faculties. Faith in the Bible as the inspired Word of God is openly questioned among many theologians of our day. The preaching of the Good News, that Jesus is the Saviour of the world is hereby endangered. In this great crisis of the church, the power to witness is largely lost.

"On the other hand, the 'confessing church' is alive, and many responsible Christians are awakening. This is especially true in the evangelical free churches. Many are realizing their new and great responsibilities facing them. This witness of the believing and loving church must never end!"

"In the last years," continued Eckstein, "the 'Jesus movement' or Jesus revolution has also come to Germany. We are happy



Dr. Herbert Eckstein

to see this movement come to us. In Germany the Jesus movement has nothing to do with the show business of showing Jesus as a 'Superstar'. In Berlin this movement has reached several hundred young people most of whom come from the drug scene. They are at work with a burning enthusiasm to win other drug-addicted youth.

"Besides this movement there are also other groups and organizations which are reaching drug and other endangered youth of our city. We believe that this Jesus movement and these other groups can be instrumental in awakening the cold, formal church, but they must also beware of false enthusiasm and fanaticism."

Eckstein also spoke of the German Methodist Church's concern with evangelism and missionary efforts; of its care for older people and its extensive youth program; of its involvement in ecumenical enterprises.

In spite of the political barriers which separarate East and West Germany, and which create handicaps and obstructions, the United Methodists of Germany seem to be meeting their difficulties with courage and hope.

## Stout's Chapel Has Special Service



From left are E. Wayne Hughes, president of the Randolph Area Mission Society, Bishop Earl G. Hunt, Jr., Mrs. Macy Harris, finance committee chairman, Rev. G.L. Warren, pastor, and Dr. James G. Huggin, district superintendent.

Bishop Earl G. Hunt, Jr., Dr. James G. Huggin, High Point District superintendent, and Mrs. W. Frank Redding, Jr., Conference WSCS president, took part in a special service at Stout's Chapel UM Church, Ramseur, on March 19, celebrating the completion of the new church building.

Also participating in the service were E. Wayne Hughes, president of the Randolph Area Mission Society, Rev. G.L. Warren, pastor of the church, Carlee Staley, lay leader for the Empire Circuit, and other church officials. Appearing briefly on the program were Rev. W. Calvin Leonard, pastor of Central UM Church in Asheboro, Rev. Billy Hunter, pastor of West Bend UM Church, and Mrs. Golda Mae Matthews, president of the Piney Ridge WSCS.

The Stout's Chapel congregation initiated vigorous efforts to secure a new building when they appeared before the Randolph Area Mission Society in November, 1970, seeking funds for a new structure.

With the help of the mission society and their friends in the community, a new church building was constructed and occupied formally on October 10, 1971.

# Third Building Team Now In Puerto Rico

STATESVILLE—The Board of Missions for the Western North Carolina Conference has sent a third volunteer building team into Puerto Rico to complete work on a church. They arrived April 15 for a two-week period.

The Rev. Donald Haynes of Winston-Salem, director of overseas building teams for the Board, said two other teams, working 14 days each during Jan. 15—Feb. 12, have brought the block and slab structure to a point where this new 17-member team can complete the project.

Joel T. Key of Winston-Salem is the team leader of the project in Carolina, Puerto Rico, where members will work in Villa Fontana to complete the church building for a newly-organized congregation of 85 members. Howard Hall of Clyde is construction leader. Here are the team members, in addition to Mr. Key and Mr. Hall:

Charles Saxon, Mrs. Joel Key and Mark Key, Steve Woosley, Mrs Richard Hermann and Mrs. Lucille Hodges, all of Winston-Salem; Glen Howard and Charles E. Stone of Mount Holly; Frank Chambers, Clyde; Rev. and Mrs. Carl Lain, Climax; Rev. J.C. Swain, Albemarle; Carlos P. Baldwin, Kannapolis; Harry N. Ware, Greensboro; and Miss Dawn Ray Lain, High Point.

Members provide their own finances for the trip, while the national Board of Missions of the United Methodist Church provides building materials.

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## HPC Club Sponsors Walk For Charity

HIGH POINT-The High Point Chapter of the Circle K Club is planning a "Walk for High Point" in an effort to raise \$25,000 to benefit four High Point agencies-Kindergarten for Handicapped Children, Drug Action Council, Mobile Meals programs for the Elderly and the Guilford County Health Department in the area of Dental Hygiene.

The walk is scheduled for Saturday, April 29 in the High Point area. With the help of the City Police Department, the Circle K Club has mapped out a 25-mile route to begin and end at the college. The police department will supervise the walk and refreshment stations will be set up each mile along the route. Members of the Junior Woman's Club of High Point will be in charge of meals and check stations.

Pledge cards are available for anyone who wishes to sponsor a walker. The pledgee will fill out the pledge card and state how much he will pay for each mile a walker covers that he will sponsor. He will then return the card to a member of the Circle K Club at High Point College. At the end of the walk, the Circle K Club will return the card to the pledgee with the number of miles covered by the walker he sponsored.

## Bass' Chapel Church Dedicated

Bass' Chapel United Methodist Church in Greensboro was dedicated on Feb. 27 during the morning worship service. Dr. Julian A. Lindsey, district superintendent, preached, and assisted the pastor, Rev. William R. Royster, Sr., in the dedication service for the new building. The piano was dedicated in honor of Mrs. Florilla Gorrell.



Rev. W.R. Royster stands in fromt of Bass' Chapel UM Church.

Bass' Chapel is almost one hundred years old, having been organized in 1875 under the leadership of Rev. Charlie Burlock.

Following the dedication service and charge conference, lunch was served at 1:30 p.m. Rev. Belvin Jessup and members of his congregation from St. Mark UM Church in Charlotte took part in the afternoon worship service.

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## CAROLINA BRIEFS

A new Allen Organ was dedicated April 2 at Gibsonville UM Church in memory of Mrs. Lillie Phillips Wharton, the church's first organist. A life member and district officer of the WSCS, Mrs. Wharton taught a Methodist Sunday School class for 56 years. She was an honorary member of the Administrative Board.

\* \* \*

Freeman Simmons Kirby, 50, died April 2 at Dosher memorial Hospital in Southport. He was buried in the Dixon Chapel Church Cemetery, beside the church that he had long served in many different capacities. He had recently been re-elected church lay leader. Surviving are his wife; two daughters, Mrs. Doris Faye Varnum of Supply, Miss Lois Carol Kirby of the home; three sons, Gerold Allen and William Samuel Kirby, both of the home, Freeman Edward Kirby of Southport; his mother, Mrs. Ozella Kirby of Supply; three brothers Harlee, Elbert and Earl Kirby, all of Supply, and one grandson.

\* \* \*

The Western North Carolina Conference was one of fifteen annual conferences that paid the World Service apportionment in full or in excess of apportionment, according to Howard Greenwalt, associate general secretary of the Program Council, United Methodist Church.



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Homecoming Day will be observed at Bethpage UM Church, Kannapolis, Sunday, Apr. 30. Rev. Fred Hill of Ellenboro, a former pastor, will preach.

\* \* \*

Mrs. Virginia Law, director of the Family Worship Department of the General Board of Evangelism, will lead a Family Life Weekend at Central UM Church, Asheville, April 21-23.

\* \* \*

The Light Company, three UM ministers traveling under the sponsorship of the Board of Evangelism, will be at Wesley Memorial UM Church, High Point, April 23. Professional musicians and ordained clergymen, they will conduct the morning worship service and lead in the family night program from 5:30-7:30 p.m.

\* \* \*

The N.C. State Board of Education has approved a grant for a Summer Institute designed for secondary school and community college teachers to be held at N.C. Wesleyan College, Rocky Mount, June 19 to July 19. The course, "Diagnosing and Evaluating Student Writing," may be used for teacher certification renewal.

\* \* \*

Nine UM ministers from North Carolina attended a ten-day in-residence reading program in "Christian Ethics and Modern Medicine" at Duke Divinity School earlier this month. Attending from the N.C. Conference were Robert M. Drew, Windsor; John W. Hobbs, Elm City, Lawrence E. Lugar, Wilson, and Travis W. Owen, Bur-

gaw; from the WNC Conference, T. Dixon Adams, Shelby; Richard A. Howle and Gilreath G. Adams, Charlotte; Robert E. Lair, Jr., East Bend; and David Harkness, Eden.

\* \* \*

A professor at the Duke Divinity School, Dr. David C. Steinmetz, has recently published a book about some of the lesser known principals of the 16th century Protestant Reformation. "Reformers in the Wings" focuses attention on twenty leaders who were in second rank behind Calvin, Luther and Zwingli. Steinmetz is associate professor of Reformation Church History and Doctrine at the Duke seminary.

\*



Rev. W. Hewlett Stith has been elected director of United Methodist Information for the Virginia Conference and editor of the Virginia Advocate. He has been assistant director of information and associate editor since June, 1968. A graduate of the University of Richmond and the Duke University Divinity School, Mr. Stith is the son-inlaw of the Rev. and Mrs. J.G. Wilkinson of Greensboro.



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# Champions In Scholarship

The Pfeiffer College Falcons may not have gained acclaim for achievement on the basketball courts, but its players had an excellent scholastic record. Three of them landed on the All-Academic Carolinas Conference basketball team for 1971-72. The three are Rex Mitchell of Sparta, who had a 3.8 scholastic average (out of a possible 4.0); David Lee, Macon Ga., with a 3.3 average; and Dennis Causey of Greensboro whose average was 3.5.

Atlantic Christian College placed two men among this elite group, while Elon and Catawba had one each to round out the squad of seven. Is scholastic achievement irrelevant for a college athlete? We think not. Fine academic records will not give them the acclaim that comes with superstardom on the court, but its rewards will be longer-lasting and more permanently satisfying.

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FOR RENT: Garage apartment near water, air conditioned, sleeps six. Carl W. Dennis, Box 1082, Crescent Area, North Myrtle Beach, S.C. Phone 803-272-6378.

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## General Conference Now In Session

### by Ernest A. Fitzgerald

The General Conference of United Methodism is meeting in Atlanta now. As you know, this is the legislative body of the worldwide United Methodist Church. It meets every four years and is composed of about 1,000 delegates from almost every quarter of the globe. The Constitution of The United Methodist Church grants this conference certain powers. One of the powers it does not have is the right to change Methodism's 25 Articles of Religion. These 25 articles constitute the basic ideas and beliefs of Methodist people. If you haven't read them, you should. You will find them in *The Book of Discipline of the United Methodist Church*.

The purpose of the General Conference is to help Methodism be current and meaningful in its world. The question it faces is how to communicate the Gospel to contemporary man. As a result the conference debates a lot of matters and sometimes the wrong decisions are made. This, I suppose, is to be expected so long as the delegates are human. Occasionally, the news stories coming out of the conference will leave the impression that the church has completely lost its way. But I have learned through the years that in the long run God's spirit moving in the church has its way; and when we take a wrong turn, God eventually calls us back.

As you read the news of the General Conference, keep this in mind. Trying to be the church in our time is not easy. It takes a lot of thought, prayer, understanding and courage. Above all, the church needs God's guidance and direction. Will you pray that the people who gather in Atlanta may be led by *His* wisdom and *His* love.

The Rev. Dr. Fitzgerald is pastor of Centenary UM Church, Winston-Salem.

## DUE DOUGH CAROLINA christian amoocate

Vol. 117 Greensboro, N. C., May 4, 1972 No. 9



Mother's Day

A good time to remember THE METHODIST RETIREMENT HOMES and the retired men and women who look to THEIR CHURCH for care.

#### SILK HOPE CAMP MEETING SET

The Silk Hope Camp Meeting Association, Inc. is planning an old-fashioned Methodist Camp Meeting on June 16-26.

Leaders for this year will include Dr. Lowell E. Roberts, formerly president of Friends University and now chairman of the Department of Religion at Asbury College, Wilmore, Kentucky; Rev. Bud Donaldson, an international evangelist and president of World Harvesters, Inc.; Rev. Jim Hord, missionary to Honduras; and Rev. and Mrs. Joe Crouse, song evangelists and youth workers.

The camp will be held on the Association's 25 acres of woodlands in the Silk Hope Community, five miles east of Siler City. A tabernacle has been erected and other buildings are being added in time for camp.

The officers of the Association are: Rev. Orville Leonard, president; Rev. Irving Cook, vice president; Walter Anderson, secretary; and Rev. Robert Bundy, treasurer.

For further information contact: Walter Anderson, 1124 Gunnison Pl., Raleigh, N.C.

#### ATTENTION!

The Raleigh District Vacation Church School Workshop at First Church, Henderson, will be on May 4 from 7:30 to 9:30 p.m. The date of May 14 which was given in the Calendar of Coming Events is incorrect.

### MINISTERS' WIVES' LUNCHEON

The North Carolina Conference Annual Ministers' Wives' Luncheon will be held at the Julian Carr Fellowship Hall of Trinity United Methodist Church, in Durham, N.C., on Wednesday, June 7, at 12:30 p.m. The cost of the meal will be \$2.25 and you are asked to send a check in this amount, made payable to Mrs. W.K. Quick, 1108 Knox Street, Durham, N.C. 27701. Your check will be your reservation and must reach her by May 25.

Mrs. Sam D. McMillan, Jr.

NORTH CAROLINA

## christian aovocate

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## BISHOPS MEET IN PRE-CONFERENCE SESSION

The Council of Bishops chose St. Simons Island, Ga., as the meeting place for their pre-General Conference session, April 10-14. Among the actions taken was a statement deploring the recent escalation of the conflict in Southeast Asia. While expressing gratification at "the slow but steady homeward flow of American ground forces from Vietnam", the statement regretted that "the deadly conflict continues unabated". Moreover, it said, "in spite of



North Carolina delegates to General Conference.

United Methodism in Rhodesia, and expressed pleasure that he had been elected to the presidency of the African National

## First Report On General Conference

the claims that the (Indochina) war is 'winding down', it is not."



Western North Carolina delegates to General Conference.

The statement called upon the UM Church and its members to 1) "acknowledge our complicity in the Indochinese War, to repent and to seek God's forgiveness;" 2) "pray and work for peace and the self-development of peoples around the world;"3) "exercise our rights and responsibilities as Christian citizens by seeking to influence and change those public policies that, for more than twenty years, have made possible and compounded military and political wrongs in distant lands."

The bishops also called upon the United Nations, and especially Britain and the United States to grant the "rights, privileges and opportunities to blacks as white men enjoy" in Rhodesia and to "give liberty and justice to all her people." They put themselves solidly behind Bishop Abel T. Muzorewa who is episcopal head of



Bishop O. Eugene Slater, new president of the Council of Bishops.

Council. The resolution petitioned the Smith government to allow Bishop Muzorewa to "travel unhindered throughout his entire episcopal area" which he is not now permitted to do because of the government's ban on travel in "tribal trust" (black) areas where more than half of his constituents live.

During their meeting, the bishops proposed numerous lists of nominees for general boards and agencies, gave endorsement to the Episcopal Address, and elected officers for the coming year. Elected as president was Bishop O. Eugene Slater of San Antonio, while Bishop Charles F. Golden was named president-designate for the 1973-74 term. Bishop Ralph Taylor Alton of Madison, Wisc., was elected secretary of the Council to succeed Bishop Roy H. Short who retired in mid-July.

In the Southeastern Jurisdictional College of Bishops, Bishop H. Ellis Finger, Jr. of Nashville was elected president and Bishop Earl G. Hunt, Jr., of Charlotte was named secretary.

The Bishops' Wives Association also met at St. Simons Island. Mrs. H. Ellis Finger, Jr., Nashville, Tenn., was elected president to succeed Mrs. John Wesley Lord of Washington, D.C. Other officers elected are vice president, Mrs. Paul W. Milhouse; recording secretary, Mrs. R. Marvin Stuart; corresponding secretary, Mrs. Ralph Taylor Alton; treasurer, Mrs. D. Frederick Wertz; and historian, Mrs. Lance Webb. Mrs. Charles F. Golden was elected as president-designate. She will serve for the year 1973-74.



A group of visitors from the WNC Conference came to Atlanta by chartered bus, Rev. Bill Bobbitt of Maiden accompanied them.

## BACKGROUND INFORMATION GIVEN IN PRESS BRIEFING

One hundred and sixty persons related to the news media were present for a briefing conference on Sunday evening, April 16 at the Atlanta American Hotel. Hosted by Methodist Information, the buffet supper brought together representatives of the secular and religious press, staff personnel connected with communications and public relations, and editors of publications.

J. Wesley Hole, secretary of the General Conference, defined the General Conference as being "the legislative section of the Church". He pointed out that the conference works largely through legislative committees, of which there are fourteen. Business comes to the General Conference, he said, in three ways: 1) reports from boards and agencies of the general church; 2) from reports of study commissions appointed by previous General Conferences; and 3) in the form of petitions.

The normal number of petitions—about 5,000—were this year swelled to a total of 21,000. Most of the overage came from an avalanche of petitions generated by the Good News Forum.

The president of the Council of Secretaries, Dr. Roger Burgess, then offered some further information. He stated that 60% of the delegates from the 75 annual conferences and the 20 overseas conferences were new.

As to issues to come up, he considered that a proposed new structure of organization would occupy the conference for the first few days. He indicated that the proposed new structure could come in for strong opposition from those who felt that it placed "too much power in the hands of too few."

Burgess also took note of the large number of unofficial caucus groups which were in evidence. He did not name them, but some which he had in mind are the following: Methodists for Church Renewal, Black Methodists for Church Renewal, Women's Lib, Good News, Christian Action Fellowship, Youth Caucus, Young Adult Caucus, Seminarians. Spanish-Americans and Asian-Americans also represent a definite group, while a Gay Liberation caucus might put in an appearance.

He evaluated the effect of these caucuses rather generously: "I view these groups as evidence of real life, vitality and a new openness on the part of the organ-



A.G. Jefferson, chairman of the Commission on Entertainment and Program of the General Conference, briefs the press. Arthur West of Methodist Information stands in the background.

ized church... They represent groups who believe the church is not dead, but provides a viable instrument for good. They will be heard. And the establishment of the church is listening more carefully than before."

Moving on to social issues, Burgess opined that these, as usual, would come in for much attention. United Methodists, he said, "believe the Christian message applies to all of life. We have tried to say so loud and clear throughout our history. Any church willing to come to grips with the basic issues of life and death, war and peace, human relationships and obedience to civil law is very much alive." He catalogued a long list of issues likely to come up: ecology, family, marriage, human sexuality, birth and death, amnesty, abortion, drugs, war in Indo-China, police harrassment, health care, anti-Semitism and selective conscientious objection.

Speaking about finances, Burgess pointed out that only about five per cent of the total money raised (largely by the local church) goes into the church's general budget (funds allocated by the General Conference). He added, "Our people clearly want to give their money to programs they can see and understand. Some national programs have given way to more localized concerns. Funding proposals for the next four years (will) cut down on administrative overhead and the funding of national boards." He added, "you can tell a lot about the life of the church by watching where the money goes."

The meeting was chaired by Dr. Arthur West, executive secretary of Methodist Information.

### **COMMUNION SERVICE**

The opening service of the General Conference was the Sacrament of the Lord's Supper celebrated in the huge Civic Center on Sunday night, April 16. Ten bishops led an immense congregation of delegates and visitors. Bishop Charles W. Brashares brought the sermon. The Alternate Ritual prepared under the direction of the Commission on Worship was used.



The opening service of the General Conference was the Sacrament of the Lord's Supper.

The next formal session came on the following morning with attention to organizational matters. J. Wesley Hole of Los Angeles was elected secretary, and Rev. J.B. Holt of the North Texas Conference was named secretary-designate for the next General Conference. Dr. Hole then nominated a slate of fifteen assistants. Among them were Dr. Charles D. White of the WNC Conference as second assistant, and the Rev. W. Carleton Wilson of the N.C. Conference as Journal secretary. All nominees were duly elected. Dr. White and President Stacy Weaver of Methodist College, Fayetteville lay delegate from the N.C. Conference, were named to the Committee on Presiding Officers.

### DELEGATES HEAR MESSAGE FROM BISHOPS

After its organization and a brief busi-



Dr. Charles D. White, right, Gastonia District superintendent, and Rev. W. Carleton Wilson, fourth from right, secretary of the N.C. Conference, assist in the secretarial work of General Conference.

ness session on Monday morning the conference listened to the Episcopal Address, which was delivered by Bishop F. Gerald Ensley of Columbus, Ohio. In its opening section it lifted up the names of the 17 bishops who had died since the General Conference of 1968. Constituting a sort of "state of the church" report the statement bore the signatures of all the living bishops of the United Methodist Church.

### "STATE OF THE CHURCH" MESSAGE

Acknowledging that the Christian faith is "on the defensive" in this swiftly-changing, increasingly self-sufficient society, bishops of The United Methodist Church have rejected today's skepticism and voiced some positive suggestions to shore up the faith.

In the first place, the bishops reminded the 1000 official delegates and several thousand visitors that the Christian Gospel must be conceived as it was in the days of its greatest strength—a redemptive faith—and that the church must convince modern men that ours is a redemptive universe. "God not only creates; He saves," is what we must keep reminding society, the message said.

The 7000-word address took a hard look at the state of the church's Christian education, its ministry, its relationship to its institutions and its missional outreach.

"While finding them somewhat less than vigorously healthy, the bishops reported they found much in the past four years since its last General Conference, to lend encouragement, especially monetary support the denomination's 10.5-million members have given Christian causes.

For instance, the bishops reported, United Methodists have given \$450-million to benevolences since 1968.

Included in that figure is \$7-million collected and dispersed by the United Methodist Committee for Overseas Relief and \$12-million to the church's Fund for Reconciliation which has assisted more than 1100 projects among the underprivileged in the nation, plus another \$55-million raised by the Women's Society of Christian Service.

"These amounts," the bishops reported, "have been given in addition to costs of maintenance of our many churches and local ministries, estimated to be \$2½-billion."

Turning to service of its institutions which it sponsors in varying degrees—338 hospitals, homes for the aging and child-care agencies,—the bishops pointed out that almost \$50 million have come from local churches and conferences to enable

Bishop F. Gerald Ensley reading the Episcopal Address.



these institutions to minister to suffering mankind. The message called the church to retain a close relationship to all its institutions "which aim to develop a life rather than merely a healthy body or sharper mind; they create a climate where Christian morality can thrive."

Pointing out that during the last four years the Church has done its work against "the dark backdrop of war," the bishops called United Methodists to "renounce the practical atheism of armed conflict," as a major concern in the next four years.

In a "Call for Peace and Self-Development," the bishops urged the church to "perfect programs of development of world resources, control of population, restraint of nationalism by the sanction both of justice and international organization with eventual disarmament, that the nations may learn war no more."

Through the message, bishops welcomed the continued movement toward involvement in the Universal Church, but noted that "at the moment" the form that the great church might take has not been revealed. "There appears to be less enthusiasm for one giant administrative unit; perhaps the way out is some form of organic pluralism where the families of Christendom retain their identity but maintain a closer relation to one another."

Within the family, the bishops reported movement toward unity ahead of schedule. "While the Articles of Union of the Evangelical United Brethren and Methodist Church in 1968 allowed until 1980 for merger of their conferences, this is now an accomplished fact—in one-third the time," the message reported. It pointed out that the Central Jurisdiction has been dissolved and only four black annual conferences remain unmerged.

Turning to Christian education, the bishops noted the "considerable drop" in Church School attendance—down 25 per cent in the last decade—with equally disturbing declines in campus ministries at colleges and universities. They asked:

"Who is to shape the minds of the rising generation—the movie producers, the tele-

vision programmers, the authors of paperback fiction, or the spiritual tutors of mankind?" Of the products of the first three, the bishops declared: "A generation fed solely on such fare will not be spiritual giants tomorrow," declaring:

"Our mandate is the same as of old-'go teach all nations' including all ages, all classes, the meaning and glory of the Christian way."

The ministry, perennial concern of the episcopacy, is in better condition numerically than motivationally, the bishops said. Against a decline of six per cent in pulpit assignments caused by closings and mergers of local churches in the last 10 years is an increase of almost 10 per cent in the number of pastors. However, they pointed out:

"There is a strand of clerical psychology which looks on ministry to the small town and country as a consolation prize. Our situation calls for a deeper pastoral devotion of all our ministry to men and women for God's sake whether they worship on the city square or at a cross-roads."

"Our task as a Christian body," the message declared, "is so to present and to exemplify the Christian ideal that men will feel it to be true, as well as good, and live for it as earnestly as for material ends."

The bishops suggested three endeavors the church should consider to bolster Christian motivation without abandoning the social emphasis:

A renewed emphasis upon evangelism should be made, they said: "Traditional evangelism was right in its strategy of changing the individual. Its fault was that it did not change him enough. It made him, perhaps, a reader of the Bible, a faithful attendant at church.....but it did not always change his views as a citizen or his practices as an employer, or as an investor of wealth or as a neighbor." It is fatuous," they added, "to talk about redemption of men unless we can save them from wars that destroy them, from the ghettoes that fetter them, from the ideals of mammon that seduce them."

Secondly, the message said, a first task in recovery of the Christian faith is a widespread study of the Bible, for "the Scripture is the soul of Christianity. God only knows what such a study might bring in increased loyalty, gladness and religious creativity to the membership of the Church."

In the third place, the bishops suggested the Church must invite men and women to commitment. "To proclaim the Gospel is a minimum; we must seek also for acceptance.... we have said modern people do not want to be censored for their sins and urged to come to Jesus. One wonders sometimes, however, if men are not more willing to respond than the Church is to invite."

### PLAN FOR REORGANIZATION

Following the Episcopal Address, the Conference began the process of hearing reports from four study commissions and from other agencies. This would occupy most of the plenary sessions for the first several days.

Brought forward first was the report of the Structure Study Commission. Its chairman, Dr. Dow Kirkpatrick, presented the report assisted by four other members of the Commission, Mrs. Clarie Collins Harvey, Dr. Richard Cain, Ian Rolland and Bishop Paul W. Washburn.

This and the discussion following took over an hour, and the Conference voted to return for an afternoon session. During the afternoon debate upon the report, it became evident that the proposed plan for reorganization would not have easy sailing. Dr. Albert Outler of Texas led a contingent of delegates who battered it vigorously before it was passed on to the legislative committees for their consideration. He and others objected to the complexity of the proposed structure and claimed that it centralized power too much; that it reduced the General Conference to the status of a four-year review board; that it reduced the role of the annual conference and centered power in three interlocking power complexes: the Council on Ministries, the Council on Finance and Administration, and the Council of Bishops. The position espoused by Dr. Outler seemed to have substantial support which raised the probability that the legislative committees might deal rather harshly with the proposed reorganization plan of the Structure Study Commission.

In the meantime, immediately prior to adjournment for lunch on Monday the Black Methodists for Church Renewal were given a few minutes to place their concerns before the Conference. Dr. Gilbert Caldwell, a native of Greensboro, N.C., and



Dr. Gilbert Caldwell, head of the Black Methodists for Church Renewal, speaks to the General Conference about concerns of his group.

now a member of the Southern New England Conference, who heads the BMCR, spoke of his organization's concern about poverty, drug addiction and problems growing out of racism and alienation. He was followed by the Rev. Cain Felder, executive secretary of the organization. Both of them voiced their wish to see the UM Church fulfill a larger redemptive role in the face of the crying needs of the world. Adjournment did not come until after 1 p.m.

### LEGISLATIVE COMMITTEES

The legislative committees were called to convene on Monday night at St. Mark's UM Church. Their first order of business was election of the necessary leaders. Each elected chairman, vice chairman and secretary and most of them formed themselves into sub-committees of eight or ten persons

as they began the painstaking job of examining petitions, resolutions and reports which were being assigned to them by the Committee on Reference

It may be pointed out that almost all matters of substance brought before the General Conference is referred to one or another of the Legislative Committees for study and for recommendation back to the Conference. On all such, the committees normally vote "concurrence" or "non-concurrence." Sometimes, where there is sharp division, a committee will present a minority as well as a majority report.

However, the committees' reports may be revised by the action of the Conference: or modified by amendments before adoption. Failure to understand these procedures have at times led to distorted news reporting. Sometimes reports or recommendations approved by committees are erroneously described in the public press as having been passed by the General Conference. The committees screen out a great many proposals which are not in conformity with the principles or practices of the UM Church. But, also, the full General Conference often rejects or modifies some proposals set forward by one or another of its committees. The unfortunate part of it is that corrections to garbled reports never fully succeed in catching up with the original errors.

### DOCTRINE AND DOCTRINAL STANDARDS

On Tuesday morning the report of the Theological Study Commission on Doctrine and Doctrinal Standards was presented. It, like all other such reports, was printed and in the hands of the delegates. Dr. Albert Outler, as chairman of the Commission managed its presentation, as he and several members of the commission explained the document. Dr. Outler was careful to point out that it was not a new creed nor a new set of Articles of Religion. Rather, he said, it was intended to be a set of guidelines for the formulation of theological statements and creeds. It recognizes,

he said, the pluralism in theological prespective which exists among United Methodists and in the larger family of Christ. The document also retains the Articles of Religion and the Confession of Faith which have been in our book of Discipline for many years.

Bishop William R. Cannon was one of those called upon to speak about the statement. He stressed the fact that each generation of Christians must do its own theologizing, else "theology is no more than a museum of old treasures."

What ultimately happened to this important document was that on Friday morning it was brought back before the Conference and was approved on a written ballot vote with only 17 dissenting votes.

### SOCIAL PRINCIPLES

Moving back to the Tuesday morning agenda, the report of the Social Principles Study Commission was next brought up. Bishop James S. Thomas, chairman of the Commission, pointed out that the report had been in the hands of the delegates since February. He did not propose, therefore, to comment extensively upon the text. After essential explanation, a Commission member moved that the report be referred to one specific committee—that on Christian Social Concerns. This was objected to on the grounds that the report contained matters germane to other committees, such as Health and Welfare, and also on the grounds that the Committee on Christian Social Concerns "is apt to be a committee which would take a certain point of view on this whole matter." The Commission then acquiesced in the referral of the report to the Committee on Reference for referral to one or more committees as it saw fit.

As we indicated in our comments about the Social Principles report (see pp. 8-9 of N.C. Christian Advocate for April 6) it contains statements which will surely lead to controversy in committees and on the floor when it is brought back to a plenary ses-

sion of the Conference. In the meantime, comments in the public news media about sections of it, or about the United Methodist Church's position on such issues are highly speculative and could be misleading. We would, therefore, urge our people not to form "snap judgments" based upon such reports. No statement or issue can be considered a United Methodist position until it is formally voted on and passed by the full General Conference itself. It might be added that even then, there will be controversial positions-particularly upon moral or social or political issues—which will be approved by a close vote. In other words some positions adopted by the General Conference may not be representative of the point of view of a large number of the church's constituency. This is inevitable in a church as large and as broadly based as is the United Methodist Church. We sometimes disagree, but we maintain our sense of unity and respect our connectionalism. As Dr. Outler had reminded the delegates earlier on the Conference floor, "We (Methodists) think and let think." In other words, we provide latitude for disagreement within the fellowship.

Concerning controversial matter in this report on Social Principles and in other areas, we will faithfully report in the Advocate what was actually passed by the General Conference. With all due respect, the fragmentary and at times misleading releases carried in the public press and other news media cannot be relied upon to give an accurate and balanced perspective on the spirit and temper of the Conference and upon its actions.

### OTHER REPORTS

Next on the agenda was the report of another study commission—that on the Ministry, of which Bishop Frederick Wertz was chairman. This was duly explained and referred to committee. During the next three days—Wednesday, Thursday and Friday—reports continued to be brought up and then referred for consideration later. These included the Commission on



A Status of Women Caucus, one of about a dozen cacuses at the Conference.

Worship, on Religion and Race, and the Council on World Service and Finance. Also, the report of the Committee on Review and the Program Council, the Committee on the Role of Women, and the Committee on the Advance.

Interspersed among reports there were, of course, numerous items of business and activities going on. Some of these were the introduction of the mayor of Atlanta and his remarks, matters dealing with the seating of delegates, reports of Judicial Council decisions, a variety of "matters of high personal privilege," and announcements from various committees.

One such special matter concerns the request made directly before noon adjournment on Wednesday for a five minute special prayer for peace. Delegates were asked to go directly, without conversation, to the area in front of the Civic Center and there maintain a period of silence and

Peace vigil on Wednesday in front of the Civic Center.





General Conference in session. A large white cross flanked on either side by six color panels dominated the platform.

prayer in meditation upon the horrors and evils of war in Southeast Asia and elsewhere.

### BISHOPS' CALL TO PEACE

Thursday morning saw the presentation of the Bishops' Call to Peace and Self-Development. Bishop James Armstrong made the presentation, reading only parts from a 14-page booklet which stated the premises and offered the recommendations. In brief the plan calls for the Church at every level to develop initiative and to use "its distinctive opportunities and expertise" to work for peace and for the self-development of all peoples near and far.

There is to be a coordinating committee which will serve over the next four years. Study materials of all sorts are to be prepared. The church should seek to influence the government and business—especially large corporations—by every means possible to the end that military activities be reduced and peaceful pursuits increased. Church investments in corporations should be used where appropriate to influence the policies and the trends of the times.

The Bishops' Call was not referred, it having been before the Conference for several days, and it was adopted forthwith with no apparent opposition.

(Continued in next issue)

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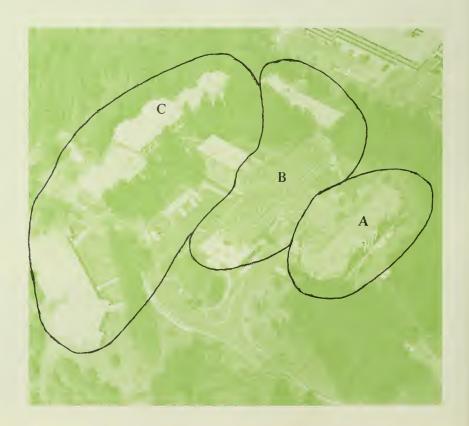
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### FROM BEGINNING TO PRESENT

On September 1, 1955, The Methodist Retirement Home in Durham opened its doors to the 13 charter members (only section A was in existence) with a capacity of 40. By 1959 this unit was filled and section B had been completed, which increased capacity to 145 (including the first 4 apartments). In the following 10 years, 36 more rooms and 38 more apartments (section C) were completed and filled bringing the facility to its present capacity of 200.





These 4 ladies represent more than 360 years of living. Mrs. Whitlock (on the right) is The Home's only centenarian at this time and is one of the two remaining charter members.

The Home has served 400 retired persons, of whom 194 are still residents of The Home. Beginning with 30 acres of land donated by the Methodists of Durham and a \$100,000 memorial donation in 1954, The Home has grown to a capital investment in excess of \$2,000,000 without a capital funds drive by the Annual Conference. Also the total appropriations of the Annual Conference over the years is less than the cost of the benevolent work done in the name of The Church by The Home.

# ANOTHER RETIREMENT HOME NEEDED?

The number of people over 65 will double within the next ten to twelve years. This means that facilities to serve the *same proportionate number* of the Church's members must also be doubled. Older people try to maintain themselves in their own community as long as possible, but as they live longer, a larger percent are eventually dependent on others for help. It is becoming impossible to hire or to pay for someone to go into a private home to help an older person. Therefore more of our people will be expecting the church to provide a Home in which they may spend their remaining years.

A Church Home provides many things which cannot be obtained in other places:

the companionship of other people who have spent their lives in close association with their church:

the continued encouragement to a life of dedication to Christ;

freedom from the responsibilities of a household;

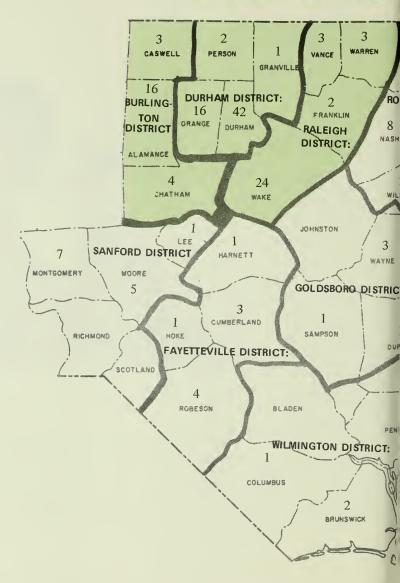
the life-long assurance of tender, loving care in sickness and in health in the name and spirit of Christ.

These are the things which make the Church Home different from all other homes.



As older people live longer, a larger percent are eventually requiring nursing care. And older people, who have been close to the church in their earlier years, are wanting and needing the church to serve them now in the ways that only the church can provide. Many other conferences of The United Methodist Church are now building facilities to care for the chronically ill, in addition to their retirement homes now in operation. This is because they are finding a rapid increase in the demand for this service to the chronically ill. Can our conference turn its back on the needs of our retired churchmen?

## WHERE IS THE



Above is a map of the distribution of The Home's members within the Conference bounds.

It is evident that the vast majority of The Home's members come from within fifty miles of Durham. Obviously, The Home is serving the population of the north-westem portion of the conference to a higher degree than the eastern and southern portions.

## **GREATEST NEED?**



The reason for this is that people prefer to retire close to their home and family, and hat, many people who come from the Burlington, Durham, and Raleigh Districts have ound The Home to be the solution to their retirement needs. Likewise most of the people of the Eastern Districts have not considered The Home in their retirement plans. Distance is the major factor. In order to serve the needs of these people, expansion of the acilities of The Home needs to be in a decidedly Eastward direction.

## **SOME OF THE SERVICES**



The older Christian people get, the more their church and its services mean to them. Shopping for themselves and for others is a real pleasure with dependable and safe transportation.



## **WANTED AND NEEDED**



Housekeeping includes more than cooking and eating. Here a member supervises the changing of her bed.

Care in sickness and in health is especially important in the later years.



The need for additional retirement and nursing facilities in eastern North Carolina has been amply demonstrated by the studies conducted by various governmental and church bodies. The METHODIST RETIREMENT HOMES, INCORPORATED has also recognized the needs and is seeking ways to meet them through expanding its facilities into new locations.

This is an opportunity for those who wish to share in the name of Christ with many retired people who need someone to care for them. They can bring to their community a fine Christian institution which will serve the retired people of their area, for over 50% of the members of a Home usually come from within a 50 mile-radius of The Home. To be economically efficient, the initial facility should exceed 100 beds with hospital-type construction which, with projected growth, will double in ten years. It will contribute to the local economy by providing employment for over 40 people who will be required to staff the home and add to the community over 140 new consumers with the purchasing power they represent.

Such a home should be near a strongly concerned Methodist constituency. The Home derives a large portion of its religious and social programs from the co-operative efforts of the concerned Methodists in the community, for they represent The United Methodist Church to the members of The Home. Without evidence of this concern, a new facility would be greatly handicapped in meeting the needs of its prospective members.

There must be available adequate resources for electric power, water, transportation, and skilled and unskilled labor. These are the practical resources from which The Home must construct its program of services to the members.

Adequate medical services must be available, and a hospital, a church, and shopping facilities must be located within a reasonable distance of The Home. These are services which must be provided to the members as an extension of the services already being provided in the community at large.





Individuals, families, and groups in the local area should contribute a significant portion of the estimated cost of the finished facility. This effort materially demonstrates the readiness of the community to give the new Home the kind of community support that it must have to operate.

The Annual Conference will not be asked to conduct a capital funds campaign. With the increased resources available to older people through government social service and health programs, the cost of benevolent work to the Conference will not increase in the foreseeable future, but will allow the Church to increase the number of people served through the benevolent program of The Home.

A new Home offers an excellent opportunity for a living memorial for some individual or family, for the Home will grow and serve for generations. A person or persons making a sizable contribution to the Home may designate a portion of the facility as a memorial.



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#### CAL Queries Candidates

The Christian Action League of N.C. sent to all candidates for governor, lieutenant governor and the General Assembly a questionnaire to ascertain their stand on liquor issues. The CAL has released this information on the position taken by candidates for governor of North Carolina.

Hargrove (Skipper) Bowles: Personally opposed to Liquor-By-The-Drink, and if elected, will request that if a vote is held on this issue, it be a state-wide referendum.

Dr. Reginald Hawkins: Has stated for the press and in other meetings that he supports Liquor-By-The-Drink.

Wilbur Hobby: Has stated in meetings and before the press that he supports legislation that will permit Liquor-By-The-Drink.

James Holshouser: In four terms in the General Assembly, he has consistently opposed any LBD legislation and stands on that record. If people given right to vote by the General Assembly, would want a state-wide referendum to see if people favor allowing local option elections on LBD.

Jim Gardner: In the 1968 campaign, he advocated local option LBD legislation and still maintains that position. However, now would suppor a local option bill or a state-wide referendum. It issue were voted on in Nash County, he would vote no.

H. Pat Taylor: He stated that LBD will not b a part of his legislative program. If the Genera Assembly does allow a vote on the issue, he wil note no in his home county of Anson.

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## Three To Receive Honorary Degrees From Pfeiffer



William K. Quick

MISENHEIMER—Pfeiffer College will confer honorary degrees on three widely-known individuals including a woman educational leader, a Durham United Methodist minister, and an internationally acclaimed leader in the field of rehabilitation of the physically handicapped.

Pfeiffer President Douglas Reid Sasser in announcing the honorary degrees said they would be conferred May 14 at the college's 1972 commencement.

President Sasser listed the honorary degree recipients as follows:

Mrs. Margaret James Mosal, Canton, Miss., nationally known for her work as the executive director of Phi Theta Kappa, national scholastic fraternity for two year colleges.

The Rev. William K. Quick, senior minister, Trinity United Methodist Church, Durham, and a member of the Pfeiffer Class of 1952. Rev. Mr. Quick is a member of The World Methodist Council and is a leading minister of the North Carolina United Methodist Conference.

Dr. Henry Viscardi, Jr., founder and president of the Human Resources School, Albertson, Long Island, New York, and a member of the executive committee, The President's Committee on Employment of the Physically Handicapped. Dr. Viscardi's pioneering work was featured in the September 1971 issue of "The Reader's Digest.



In the May-June Lay Witness number of The Upper Room daily devotional guide, some 48 laymen from around the world — Norway, Alberta, California, Australia, Ohio, Brazil, New Zealand, Scotland, Mexico — attest to their faith in Christ.

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### Sunday School Lesson

By Dr. RAYMOND A. SMITH (International Lesson Series)

FOR MAY 14



## **Proclaiming The Gospel**

Background Scripture: Luke 4; Romans 10; Ephesians 3:7-13

Lesson Scripture: Luke 4:16-21; Romans 10:14-18

A distinguished American churchman, now in his later years, is quoted as having said: "All the causes to which I have given my life are in serious trouble today because their supply of religious motivation is running thin." This is only one of many similar statements that one observes in his reading today. What has happened to us? In the lesson for this date we turn to the fountain-heads of our faith to look, once again, at its noble and hopeful beginnings. In doing this we shall perhaps find courage for the days ahead.

The first lesson is from a proclamation by the Lord Christ himself on a certain Sabbath when he visited his home town. Many have seen in his sermon in the synagogue at Nazareth on this occasion an outline of his mission, which was to be carried out in behalf of certain definite groups of people which are clearly identified.

Turning to Isaiah 61:1-2 Jesus began reading aloud: "He has anointed me to preach good news to the poor." These are the economically disinherited. In the time of Jesus they were caught between the taxes imposed by the Romans and the exploitation of greedy landlords. What did this "good news" (for that is what the word "gospel" means) consist? In other words, what was the Lord's anointed, the Messiah going to do for them?

The current view was that, when the Messiah came, he would be another David. He would drive off the hated Romans and re-establish the glories of the Davidic era. But Jesus repudiates this designation. He appears to be re-enacting the role of the "Suffering Servant" of God portrayed in Isaiah 40-55. He was to be no military dictator but one who was "despised and re-

jected by men", identifying with the lowest and the lost. The good news was that God had not forgotten the poor, that they were precious in his sight, and there would be better days ahead for them.

The next group mentioned are the prisoners. They are promised release. Would this not be the best possible news to prisoners? But some authorities on the Bible are convinced that Jesus did not mean he would immediately begin breaking down prison doors and freeing captives. They believe he was speaking of the numerous ways in which people allow themselves to be captivated by evil habits, by entrenched narrow prejudices, by the charm of "the vain pomp and glory of the world." However this may be, it seems apparent that if we could find freedom from the bonds which bind us to evil ways, then we might have the joy of counting ourselves among the liberated rather than the confined.

As to the third group, the blind, or physically disinherited, we can believe that Jesus was here referring to actual physical blindness. He healed many blind people during the course of his ministry. But here again, he could have been referring to the many selfish "blind spots" that keep us from seeing the needs of others. Note Jeremiah 5:21: "Listen, you foolish and senseless people, who have eyes and see nothing, ears and hear nothing."

Turning now to Romans 10:14-18, where Paul is stressing the need for preachers, we are led to ask what is the situation in your denomination? While many churches are finding it difficult to replace those who die or retire, our age really does not lack for preachers—of sorts. There are editors who preach, there are politicians who preach, there are TV commentators who preach; besides these, listen to the new "folk-songs" so popular among

our youth and you will discover that many of them are "sermons in song." Preaching differs from lecturing, not because the sermon ends with a prayer and the lecture does not; but because the true sermon is a proclamation of something deeply felt and believed. The old saying that the preacher has a "subject" and the lawyer has an "object" is not true if we are talking about the preacher who, like the lawyer, is seek-

ing for a "verdict." A preacher once wrote the following on the fly-leaf of his Bible: "For a man must know the wage of sin/ And a mad world's loss and gain,/ And he must love with a hungry heart/ And must feel the ache of pain;/ When his lips are white he must learn to/ Kiss a cross that is grim with fears/ Before he can preach the word of God/ And can make that God seem near."



SUNDAY SCHOOL LESSON

FOR MAY 21

## The Church's Teaching Ministry

Background Scripture: Matthew 28:19-20; 1 Timothy 4:6-16; 2 Timothy 2:1-2; 3:10-17

Lesson Scripture: 1 Timothy 4:6-12; 2

Timothy 2:1-2

The fact that the Church of Christ is still with us after nearly two thousand years is, in itself, evidence that some sort of teaching has been done over this long span of time. One may characterize this teaching as good, or bad, but somehow the message has been transmitted. The cynic might observe that the church has existed, not because of its teaching skills, but in spite of its lack of them!

At the risk of starting this discussion with a negative approach, we insert here one estimate of the Protestant church's teaching ministry by W.B. Easton, Jr., found in his book entitled "Thinking Christianly." Easton wrote: "Perhaps the greatest failure of modern churchmanship is its teaching program. It is a safe bet that not one Protestant child out of ten reaches maturity knowing what he believes as a Christian, why he believes it, why he is a Protestant (except that he was born one) or what the church as the body of Christ means . . . . For all too many, church membership is membership in a respectable club which stands for the 'right things' (whatever they may be), and a vague spiritual emphasis . . . . It is highly doubtful that what has passed for Christian education in most of our churches for the past generation deserves either to be called Christian or education." Many readers will reject this statement, others may say it has

some truth, but is exaggerated. In any case, it will be considered worth thinking about by many.

Various sorts of remedies for improving the religious education picture have been suggested over the years. Among these are (1) putting religious teaching in the public schools where it will be at least on par with the time given to secular subjects (2) putting church school teachers on a salary (like paid musicians in the church) (3) the establishment of Protestant parochial schools (following the practice of Roman Catholics who have been doing this for generations, and at the same time paying taxes for public schools). We do not have space for a detailed discussion of these various proposals. They have all been extensively covered in books on religious education. Perhaps your class would like to devote some time to a discussion of them. We now move on to the lesson Scripture. One may find some answers here.

The first selection is from 1 Timothy 4:6-12. One should begin at the beginning of the chapter in order to find out what "these instructions" refers to. It may easily be seen that, even at this early date, there was the problem of false teachings. The passing centuries have not done away with this difficulty. One may still find evidence sometimes of "godless and silly myths" being circulated within the very confines of the church. Timothy was told the way to cope with these was to "train himself in godliness." This young man already knew something of the Scriptures; he had been taught by a godly mother and grand-

mother. This may suggest that Sunday School can never be an adequate substitute for the home as an agent for teaching religion. We have had the Sunday School for about two hundred years, and we still have the problem of ignorance referred to in the first part of this lesson. One reason for this may be that we never should have expected that agency to do the whole job in less than an hour once a week!

The second reference (2 Timothy 2:1-2) urges Timothy to be "strong in the grace that is in Christ Jesus." Too often we find ourselves refusing to accept positions of leadership and responsibility in the church because we believe we are incapable of doing them. Young Timothy had to keep reminding himself that, like his great

teacher Paul, he could find the strength to stand up and lead because of the forgiving love and sustaining grace of God in Christ.

But whether we hold an official position in the church's teaching ministry or not, it still remains true that we are all teaching all the time. Many educators are now emphasizing the "incidental", or "unplanned" learning that is always going on and which, very often, is more effective that formal class-room teaching. A line from an old hymn comes to mind. It goes like this: "We are the only Bible a careless world will read." One may argue long about what is written in Scripture and creed. It is hard to argue with a noble and dedicated life!



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## **UM College Graduations**

Greater student participation and more compact programs characterize graduation activities this year at the nine United Methodist-related colleges in North Carolina. Four colleges are combining baccalaureate and commencement exercises. A noted television newsman, a rear admiral in the United States Navy, and the executive director of the National Urban League will be among the speakers addressing the graduates. A resume of activities at the various colleges is given below.

#### BENNETT COLLEGE

The Bennett College Baccalaureate-Commencement Exercises will be held off campus for the first time this year. The ceremonies will take place in the Greensboro War Memorial Auditorium of the Coliseum Complex on Sunday, May 21.



Jordan

Mr. Vernon E. Jordan, Jr., executive director of the National Urban League, will be the speaker. Other platform participants will be Dr. Isaac H. Miller, president of the college; Dr. Chauncey G. Winston, dean of Instruction: Dr. Daniel W. Wynn, associate director, Department of Educational

Institutions of the Board of Education of the United Methodist Church, and Rev. Lawrence L. Reddick, Jr., minister, Phillips Chapel Christian Methodist Episcopal Church, Huntsville, Ala.

Activities preceding the commencement ceremonies will be held beginning May 19 with the production of three one-act plays in the Bennett College Little Theatre; on May 20 the Bennett College Alumnae Association will hold its annual meeting, and that evening the College Choir will present a program followed by a reception for the graduating class and their families and alumnae at the home of President and Mrs. Isaac H. Miller, Jr.

#### BREVARD COLLEGE

Three former Brevard College students will be the speakers during commencement activities on the Brevard College campus.



Faulkner

Greene

Dr. A. Mitchell Faulkner, pastor of Myers Park United Methodist Church in Charlotte, will deliver the baccalaureate sermon Sunday, May 7, at First UM Church in Brevard.

That afternoon at 2 p.m. in Boshamer Gymnasium Rear Admiral William M.A. Greene will address the graduating class. Admiral Greene is a native of Linville, N.C., attended Brevard College and is a graduate of East Carolina.

Activities planned for Saturday include the Alumni Luncheon at which Gil Coan. Jr., of Brevard, a member of the Class of '63, will speak, and the commencement concert at 8 p.m. in Dunham Music Center Auditorium.

#### DUKE UNIVERSITY

Television newsman Walter Cronkit will deliver the graduating address at Duk



Cronkite

Cleland

University's 120th commencement exercises. The managing editor and anchor man of "CBS Evening News" will speak to approximately 1,800 students in ceremonies scheduled for 3 p.m., Sunday, May 14, in Edmund M. Cameron Indoor Stadium.

The baccalaureate service will be Sunday morning, May 14, in the University Chapel with Dr. James T. Cleland, Dean of the Chapel, Duke University, preaching.

The recipients of honorary degrees, and the degrees they will receive, are: Dr. William Bevan, executive officer, American Association for the Advancement of Science, Doctor of Laws.

Mrs. R.O. Everett, Durham, N.C., Doctor of Laws.

Dr. Raven I. McDavid, Department of English, University of Chicago, Doctor of Literature. Vernon E. Jordan, Jr., National Urban League, Doctor of Humane Letters. Walter Cronkite, CBS News, Doctor of Letters.

#### **GREENSBORO COLLEGE**

"What Do You Do for An Encore?" will be the theme for the student participation commencement on front campus of Greensboro College Sunday, June 4, at 11:00 a.m.

Dr. J. Glenn Grayson, chairman of the GC Department of History and Political Science, will be the main speaker, discussing the program's theme. He will be introduced by Miss Margo Prim of Yadkinville, senior class president. The general form of the program will be dialogue, poetry and

music. Miss Betty Day Gore of Tabor City and Larry Wilkes of New York City will be student dialogue participants. Two original songs by Miss Nancy Blount of Arlington, Va., will be sung by her and Bert Holt of Nathalie, Va.

Miss Susan Bennett of Greensboro will make the opening remarks for the commencement event.

#### HIGH POINT COLLEGE

High Point College will graduate 247 seniors on May 28 with two members of the senior class delivering the commencement addresses. Larry Breeden of Arlington, Va., and John Young of Kinston, both of whom have been active in student government at High Point College, will deliver the addresses at the 3:30 exercise in the Albion Millis Stadium on the college campus.

The Baccalaureate Service will be held that morning at Wesley Memorial United Methodist Church in High Point at 11:00 a.m., with the pastor Rev. Bernard Fitzgerald, delivering the address.

The annual Trustees Luncheon will be held at 12:30 p.m. at the Sheraton Hotel.

Music for the afternoon exercise will be provided by the Madrigalians, a vocal group under the direction of Dr. William Highbaugh, Assistant Professor of Music at the college.

#### LOUISBURG COLLEGE



Langford

Dr. Thomas A. Langford, Dean of the Duke University Divinity School, will be the speaker at the Louisburg College graduating exercises Saturday, May 13, at 10:30 a.m., with approximately 215 to receive associate degrees and business certificates. Ceremonies will be held

in the AC Building.

Following graduation, the president's luncheon will be held in the Benjamin N. Duke College Union for graduates and their families.

Commencement exercises for the 185-year old institution will begin with the breakfast for the graduating class at 8:30 a.m. Friday. That evening at 7 p.m. the Alumni Banquet will take place.

The upcoming graduating exercises represent a departure from the traditional

three-day program.

#### METHODIST COLLEGE

Speakers for the May 14-15 graduation activities at Methodist College have been announced by Dr. L.S. Weaver, president.





Weldon

Spears

Dr. Wilson O. Weldon, editor of "The Upper Room," will preach the baccalaureate sermon in Reeves Auditorium, May 14 at 11 a.m. Dr. R. Wright Spears, president of Columbia College, will address graduating seniors at 10:30, May 15, in the auditorium. There are 154 candidates for degrees in the class of 1972.

Other activities scheduled for graduation weekend include a day of events for alumni on May 13. Sports events, musical entertainment, and an informal dinner at the new campus amphitheater are planned.

#### N. C. WESLEYAN COLLEGE



Ragan

Sam Ragan of Southern Pines and Raleigh, secretary of the recently created N.C. Department of Art, Culture and History, will be the speaker at N.C. Wesleyan College on Sunday, May 21. The baccalaureate sermon and com-

mencement exercises will be combined into one service at 3 p.m. under the pines of the front campus. Mr. Ragan, a well-known newspaperman, is editor and publisher of The Pilot in Southern Pines.

Alumni Day will be Saturday, May 20, with activities beginning at 9:30 a.m.

#### PFEIFFER COLLEGE

The Chancellor of Southern Methodist University, Dr. Willis M. Tate, will address 214 Pfeiffer College seniors at their 1972 commencement on Sunday, May 14, at 3 p.m. in the college gymnasium.





Tate

Kay

The baccalaureate sermon will be delivered at 10:30 a.m. by the Rev. John Wesley Kay, Director of Religious Life at Young Harris College.

Honorary degrees will be conferred upon Mrs. Margaret James Mosal, Canton, Miss., executive director of Phi Theta Kappa, national two year scholastic frater-

(continued on page 31)

### **HPC To Award Three Doctorates**







Fitzgerald

Grant

Goldman

High Point College will honor three men with honorary doctorate degrees during Commencement Exercises on May 28.

Rev. Bernard Ray Fitzgerald of High Point will be awarded the degree of Doctor of Divinity, J. Marse Grant of Raleigh will be awarded the degree of Doctor of Humanities, and Moe Goldman of Atlanta will be awarded the degree of Doctor of Laws.

Rev. Mr. Fitzgerald, a native of Lexington, is currently pastor at Wesley Memorial Methodist Church in High Point.

A member of the Western North Carolina Conference of the United Methodist Church, Rev. Mr. Fitzgerald has served churches in Stokes County, Asheville, Charlotte, and Lincolnton, in addition to his present position. He also taught Christian Ethics at Queens College in Charlotte for two years.

Grant, the editor of the *Biblical Recorder* for almost 21 years, is a native of High Point and a 1941 graduate of High Point College. He was editor of *Charity and Children* for 10 years.

Under his leadership the circulation for the *Biblical Recorder* has increased from 60,000 to 90,000 a week. He is the first layman to hold this position with the 137-year old weekly journal of the Baptist State Convention of North Carolina since 1907.

Goldman, who is a native of Augusta, Ga., is active in youth work, especially in the area of scouting. He entered scouting in 1939 as a scoutmaster and has held numerous offices and positions in scouting, both on the local, regional and national levels.

He is a Vice-President and Trustee of the American Humanics Foundation, and is an Honorary Life Member of the foundation. He is on the Advisory Board of the Farmer's National Life Insurance Co. and a member of the Board of Governors of Tom Haggai and Associates Foundation.

Commencement (continued from page 30)

nity; the Rev. William K. Quick, senior minister, Trinity United Methodist Church in Durham, and a member of the World Methodist Council; and Dr. Henry Viscardi, Jr., founder and president of the Human Resources School, Albertson, Long Island.





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The Board of Trustees of THE METHODIST RETIREMENT HOMES, INCORPORATED, meeting on April 11, 1972, adopted the motion "that another Home should be built as soon as possible strategically located further east in the conference with the first unit constructed to be a Nursing and Health Care Center. Also that sufficient land be available so that domicilliary areas and apartments can be added."

This indicates that a new Home will be begun as soon as the conditions necessary for the new facility have been met. Any persons or groups interested in having such a facility located in their area and feel that the necessary conditions can be met, should make this known immediately to the Administrator and the Board of Trustees of THE METHODIST RETIREMENT HOMES, INC.

For further information contact:

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### **BULLETIN BOARD**

HPC ALUMNI TO MEET

High Point College Alumni of the Western North Carolina Conference of the United Methodist Church will hold their conference breakfast Friday, June 9th at 7:30 a.m. Due to difficulties in arranging the traditional country ham breakfast at Tuscola High School, the breakfast will be held at Charlie's Restaurant in Waynesville.

Dr. Wendell Patton, Jr., president of High Point College, will speak on "The Changing High Point College."

The Rev. Jim Smith, pastor of Marshville United Methodist Church in Marshville is president of Western North Carolina Conference chapter.

#### WNCC MINISTERS WIVES MEETING

The Ministers' Wives' Fellowship of the Western North Carolina Conference will hold their annual meeting at the Youth Center on the grounds of Lake Junaluska Assembly from 3-5 P.M. June 10 during the week of Annual Conference Meeting. One dollar tickets for the Saturday afternoon Wahini Mini Luau will be on sale at the entrance to the auditorium before and after sessions on Wednesday through Friday. Nursery will be available with charge made for children under four; dress informal.

Mrs. Julian A. Lindsey
President

#### MINISTERS' WIVES' LUNCHEON

The North Carolina Conference Annual Ministers' Wives' Luncheon will be held at the Julian Carr Fellowship Hall of Trinity United Methodist Church, in Durham, N.C., on Wednesday, June 7, at 12:30 p.m. The cost of the meal will be \$2.25 and you are asked to send a check in this amount, made payable to Mrs. W.K. Quick, 1108 Knox Street, Durham, N.C. 27701. Your check will be your reservation and must reach her by May 25.

Mrs. Sam D. McMillan, Jr.

## Calendar of Coming Events

#### LAKE JUNALUSKA ASSEMBLY

June	7-11	WNC Annual Conference
June	13-15	WNC Women's Society of Christian Service
June	16-18	WNC Wesleyan Service Guild
June	16-18	WNC Young Adult Assembly
June	26-July 1	WNC Youth Conference
July	3-8	WNC Youth Conference, Senior High Encounter
July	3-8	Junaluska Youth Council Workshop
July	9-10	Jurisdictional Council Meeting
July	11-16	Southeastern Jurisdictional Conference
July	17-21	SEJ Youth and Missions Conference
July	17-21	SEJ Missions Conference
July	22-27	SEJ Youth Leadership Conference
July	23-27	Church Music Workshop
July	27-30	SEJ Laymen's Conference
July	30-Aug 4	SEJ Ministers Conference
Aug.	3-6	Ashram
Aug.	4-5	Assembly Board of Trustees
Aug.	6-9	Senior Citizens Conference
Aug.	6-18	Learning Center and Laboratory School
Aug.	10-13	SEJ Worship Conference
Aug.	13-18	Candler Camp Meeting & Evangelism Conference
Aug.	14-17	Church Business Managers
Aug.	18-20	WNC Laymen's Conference
Aug.	21-25	National Leadership Institute for Evangelism
Aug.	28-31	Methodist Bishops Orientation
Aug.	31-Sept. 5	Dept. Field Service & Finance-Board of Missions

#### NORTH CAROLINA CONFERENCE

May	19	Annual Mtg., Board of Trustees, N.C. Wesleyan College, 11 a.m.
May	21	Commencement service & baccalaureate, N.C. Wesleyan, 3 p.m.
June	5-8	Annual Conference

Testing and Guidance Clinic, Brevard College

19-20

#### WESTERN NORTH CAROLINA CONFERENCE

21	Leader Development, Charlotte District, Myers Park Church, 3 p.m.
21-24	Cabinet meeting, Charlotte
25-28	Spring Adult Trail Hike
25	Statesville District Business Meeting, 7:30 p.m.
26-27	WNCC Coaching Conference, Brevard College
28	North Wilkesboro District Briefing Session, Wilkesboro Church, 3 p.m.
28	Winston-Salem/NE District Briefing Session Stokesdale Church, 3 p.m.
28	Asheville District Briefing Session, Haywood St. Church, 3 p.m.
28	Waynesville District Briefing Session, Sylva Church, 3:30 p.m.
30	Salisbury District Briefing Session, Epworth Church, Concord, 7:30 p.m.
1	Charlotte District Briefing Session, Providence Church, 7:30 p.m.
1	Gastonia District Briefing Session, First Church, Cherryville, 7:30 p.m.
1	Statesville District Briefing Session, First Church, Hickory, 7:30 p.m.
1	High Point District Briefing Session, First Church, Randleman, 7:30 p.m.
1	Albemarle District Program Council, 5:30 p.m., in Albemarle, 8 p.m., District
	Briefing Session.
1	Winston-Salem/Forsyth District Briefing Session, Green Street Church, Winston-
	Salem, 7:30 p.m.
1	Thomasville District Briefing Session, Shiloh Church, 3 p.m.
2	Greensboro District Briefing Session, Centenary Church, Greensboro, 7:30 p.m.
	21-24 25-28 25 26-27 28 28 28 28 30 1 1 1

Light and darkness are words that are often used in the Bible as symbolical of goodness and evil, and the coming of Christ amid the darkness of a pagan world.

William Barclay tells us that the oldest fear of man is darkness. Doesn't dishonesty, cheating, gambling, crime, selfindulgence take place largely under cover of darkness? "Yet in thy dark streets shineth, The everlasting Light."

In our outward world, the contrast between light and darkness was dramatized for us in a total blackout in the United States, October 20, 1931. For one minute all lights were turned off in memory of the inventor of the electric light, Thomas A. Edison. More importantly, we need to be reminded of "the everlasting Light," and to keep it ablaze in the darkness of our world. As John tells us: "That amid the darkness the Light shone." (Jn. 1:5)

For one thing, darkness is descriptive of the lives of millions, and large segments of human society. The sin of the world is beastly, the plight of our time desperate. The problem of drink and drugs, moral depravity, crime, violence, war confronts humankind today. Shocking, too, is the wrongness of much in our society—injustice, pollution, undernourished and starving people when untold billions are spent in the mammoth machine of the military.

To be sure, we could not lay all the maladjustments in our economic social status to the night of the human mind and soul. The structure of much of the establishment is over-due for change, foundations are giving way, walls buckling.

"We are the victims of our own achievements," the late Reinhold Niebuhr stated. "We have created a mechanical civilization in which our organic relationship to our

The Rev. Mr. Charlton, who lives in Goldsboro, is a retired minister in the North Carolina Conference. fellowmen has been destroyed."

But Niebuhr viewed man as a child of light and darkness. When divine grace touches human life, however, man becomes both free and responsible. Or, as the Bible says, he becomes a new creature in Christ, as we open our hearts to the Light of the world.

In an address to a group of students by J.A. Dell, the speaker said: "I dreamt that Christ had never been born." In his vision he saw that chaos was on the throne. The clock was turned back, and the whole structure of civilization tumbled in. Woman had a lowly position, and there were no schools. Freedom was blacked out. Life was emptied of any real meaning or significance.

The dream describes the state of the soul and society without Christ. The stars would be hidden in the darkest night, and civilization would be blacked out. But, thank God, we have seen the Everlasting Light that shines amid the darkness.

Moreover, the star has always been a symbol of both light and guidance, "the bright and morning star" of the ages. (Rev. 22:16)

The darkness in many people is due to a sense of emptiness, a lack of a sense of direction and purpose. As a youth I have been lost in the woods, miles from home, without a compass or star to guide me, and it is a fearsome and frustrating experience.

It calls to mind the man who was lost in the Adirondack Mountains, and who rambled in circles for some time, with deepening anxiety. Finally, he saw a dim light in the distance, which grew brighter as he followed it, enabling him to find his way back home. He followed the light, step by step, until he reached his destination.

We have a great heritage in the Bible and the Church, and the light and leading of Christ in areas of darkness. As the psalmist said: "I went into the sanctuary and then I saw." The worship service, devo-

tion to Christ, personal faith and allegiance should be a light to our path.

Although grateful for our national heritage, this is no time to boast, but a time to pray, "to do justly, to love mercy, and walk humbly before God." Illumination came to the world in Christ, and men and women have embraced him as a way of life for individuals and the nation. There have been shining hours in America's history, despite cruelty and gloom, and the darkness of sin has never put out the light.

Finally, the light shines brightest in the darkest night. Who has not seen good men put out of office or lose their jobs because of their stand for principles?

One instance is that of the statesman, Lord Shaftesbury, who had a hard fight to improve the condition of the poverty stricken. He writes in his diary: "I was defeated last night, cast down but not destroyed. The stillest, darkest hour is just before the dawn. Righteousness will prevail." Time and again those words have been vindicated.

Nor does death mean darkness or the end of the road, but walking into the eternal light of Christ. As Joseph R. Sizoo put it: "Christ is not a memory but a presence.... When hope no longer sees a star, and love no longer hears the rustling of the leaves.... then comes a voice saying: "Trust me. You are not alone. Be not afraid. I live." The light shines brightest in the darkest night.

## Sharon Celebrates 100 Years

Sharon United Methodist Church near Kinston will celebrate its one-hundredth anniversary this year. A special service will be held on Sunday, June 4, at eleven o'clock, followed by lunch and an afternoon program.

The history of the church dates back to the fall of 1871 when two Methodist circuit riders visited the community for



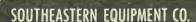
Members of Sharon Church taking part in the opening of the church's cornerstone.

several weeks. The following spring the ministers returned, and Sharon Church was organized. On land donated by Jacob Langston, the men of the community built the church, which was dedicated in 1872.

In 1921 during the pastorate of Rev. Samuel T. Moyle, who was an excellent carpenter as well as a minister, the old building was turned around to its present location and renovated. The two large stained glass windows on each side of the sanctuary were added at that time, and the others added at various times since then.

An educational building was constructed in 1955. In 1970 the WSCS had a central heating and air-conditioning unit installed.

Sharon, which now has 115 members, Edwards Chapel and Bethany Church form the Kinston Circuit. Rev. Roland Murphy is in his second year as pastor of the charge.





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## THE GENERAL CONFERENCE AS WE SAW IT

At one time or another, for one reason or another, probably every delegate at General Conference felt frustrated or righteously indignant or bitterly disappointed over something that happened or something that did not take place. Right or left, young or old, male or female, black or white (or red), there was something disappointing for everyone: some issue voted up or down; some lovingly laid proposal that got thrown on the scrapheap or buried in some committee; some principle fit for a Sir Galahad that got impaled upon a lance; some carefully and beautifully phrased petition that came out of committee distorted beyond recognition.

God was present—not as a voting member—but certainly as a pervading Spirit. Some would say that His Spirit was sometimes overshadowed by a collection of elusive gremlins which were in league with the devil, if not his handpicked agents.

Editorial license at the very least would permit us to say that these gremlins at times twisted tongues, distorted language, played upon prejudices, and initiated parliamentary confusion.

But the General Conference survived all of this. It escaped all major catastrophies, survived all threatening dilemmas and sailed into port just a bit battered but with its major equipment intact and its colors flying. All of this surely represents something of a miracle and is the clearest evidence that of a certainty the Lord God Almighty was there watching over His sometimes wayward, occasionally foolish, and once-in-awhile mistaken children. How else could so many things have been taken apart and then gotten together again within a fortnight?

The United Methodist Church came away from General Conference with a new organizational structure at its top level. It

adopted a most significant statement on Doctrines and Doctrinal Standards. It laid plans for a great peace offensive to be led by the bishops. (This in a day when the world is sick to death of war). It put its stamp, after some amendments, upon a statement on Social Principles and a Social Creed which almost all United Methodists can live with-if they cannot fully agree with. It gave approval to a grand ecumenical plan for evangelistic advance known as Key '73. It laid plans for the elimination of the last vestiges of segregated annual conferences. It looked toward better support of its colleges-especially its black colleges; and toward a better trained ministry. It provided for a continuing witness among the poorest and the most needy of our peoples-those packed in ghettos, fenced off into minorities, or locked out of a fair share of life's good things.

It opened doors of opportunity—at least part way—for larger participation by women and youths and by a new group of non-black ethnic minorities:. Hispanic-Americans, Asian-Americans, and American Indians. It spoke more firmly than ever before to the effect that this madness in Vietnam just must be brought to an end. It loosened further the apron strings for United Methodists overseas who want to go autonomous.

Most of these grandly laid plans, these visionary proposals, these ingredients of a new style of prophetic ministry, had no spotlight turned upon them. The public press did not play them up. Yet in the long view of history, these legislative actions will stand up to the wear and tear of time. They will endure long after the "sideshows", the tactical blunders, and the foolish rhetoric have been properly forgotten.

Of these latter there were some at

General Conference, and they of course got the big play from the news media. But they really had to do with periphal matters of no lasting significance. We refer to the Cecil Williams affair, the Billy Graham brouhaha, the sad effort of the Gay Liberation crowd to find a place in the Methodist sun, the slashing rhetoric of a statement upon Indochina which passed but was less than pleasing to what was probably a clear majority. It is a sad commentary upon humanity that the vastly greater portion of people who are "normal" seem to be fascinated by the abnormal. Thus, one homosexual clergyman gets more attention than a thousand "straight" ministers. One Cecil Williams who has chosen a far, far out type of ministry in a church, which can do strange things and get by with it presumably because (for one thing) its budget is largely taken care of by endowments, can have thousands following him around like he was a Moses come back to life. (Could it be that he is a modern Moses to a modern rabble of the hopelessly enslaved?)

There is sadness when a thousand good people can perpetrate a comedy of errors leading to a whole flock of misunderstandings over a Billy Graham. (Could he be a modern John the Baptist? And are there those who would symbolically love to see his head brought in upon a platter?) And what of rhetoric which draws close to the hysterical, which fastens upon the great tragedy of our times—Vietnam—and uses it to bloody the heads of men (excuse me, the word should be persons) trapped in the mesh of cruel circumstances?

We hear that many United Methodists of North Carolina are upset over some happenings and pronouncements which have come to them throught the news media. If you knew the facts, the facts would set almost all of you free from almost all of your fears about where the United Methodist Church is going. The Billy Graham episode? Outside of a "corporal's guard", the delegates obviously viewed Billy Graham with varying degrees of love and admiration. Being people—like

you—who do not entirely agree even with their husbands or wives, they, too, do not in many cases agree entirely with Billy Graham—or even the Apostle Paul. (What did Paul say about the place of women?).

We could take two pages to explain in detail just what did take place regarding Billy Graham. We were there when it all happened. Moreover, we have pored over the verbatim minutes—a transcription of the tape recordings— and you may rest assured that the General Conference cast no intentional slur upon this great and gifted evangelist of our times.

We could take another two pages to describe the four-act drama which centered around the Rev. Cecil Williams, the controversial associate minister of Glide Memorial United Methodist Church of San Francisco He had been selected as the speaker for one of the afternoon preaching hour services. The suspicion hung heavy in the minds of some that Atlanta's First Church was rejecting Williams because he was a black man. (What more natural than that racial prejudice should grow and thrive in Atlanta). But the church and its pastor, Dr. Robert V. Ozment steadily maintained that their objection was based upon the kinds of services Mr. Williams and other ministers of Glide Memorial were conducting. These services included a so-called homosexual "marriage" in which the "union" of two men (homosexuals) was celebrated in the church. Other types of services seemed to go to emotional excesses. A tolerance for drug use and loose sexual expression had come to be associated with the church. (What more natural than that a main-line church adhering rather strictly to the biblical revelation should disapprove of such practices and should not want such a minister in its pulpit?)

In the end First Church, Atlanta, acceded to the "request and direction" of Bishop J.O. Smith and his cabinet and agreed to Mr. Williams' appearance. But the service had to be moved from the church to the civic center when an enormous crowd overflowed the sanctuary, blocked

(Continued on page 23)

## General Conference Roundup

## SWEEPING RESTRUCTURE OF AGENCIES APPROVED

ATLANTA, Ga. (UMI)—After accepting a new Council on Ministries earlier in the session as a key part of a restructuring of United Methodist national boards and agencies, the General Conference April 28 completed the most sweeping reorganization in recent Methodist history.

Most of the changes are those recommended by the Structure Study Commission after a four-year study. When implemented during the next year they will include, in addition to the Council on Ministries (COM), a Council on Finance and Administration, a Board of Pensions, a Board of Publications, a Joint Committee on Communications related to the COM, commissions on Religion and Race, Archives and History, and Status of Women, and program boards on Church and Society, Discipleship, Global Ministries, and Higher Education and Ministry.

The Board of Church and Society is largely the former Board of Christian Social Concerns: Global Ministries includes the former boards of Missions, and Health and Welfare Ministries, and Commission on Ecumenical Affairs; Discipleship includes former agencies in Evangelism, Laity, Worship and two divisions of Education; Higher Education and Ministry includes the former Division of Higher Education, Chaplains and vocations and personnel.

## END TO RACIAL CONFERENCES ORDERED

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ATLANTA, Ga. (UMI)—In an historic action, the United Methodist General Conference voted April 27 to set a mandatory date for the end of segregated annual conferences—something it has consistently refused to do heretofore.

The date set for ending the racially

separate units is not later than July 1, 1973. Affected are the black conferences named Central Alabama, Upper Mississippi, Mississippi and Southwest, and the overlapping white conferences named North Alabama, Alabama-West Florida, North Mississippi, Mississippi, Little Rock, North Arkansas and Oklahoma.

## ECUMENICAL, INTERFAITH STANCE ENDORSED

ATLANTA, Ga. (UMI)—In a series of actions April 28, the United Methodist Church, through its General Conference, reaffirmed the denomination's long-standing commitment to and participation in ecumenical and interfaith relations.

Voted either unanimously or with only token opposition were: A proposal for initiation of dialogue with the Jewish communities; continued participation in the nine-denomination Consultation on Church Union (COCU); continued membership in the National and World Councils of Churches.

#### SCHOOL BUSING BACKED

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ATLANTA, Ga. (UMI)—Support for busing for school integration was voted April 28 by the United Methodist Church's General Conference, without debate and by a substantial majority.

The delegates approved a resolution calling for the support of busing and for opposition to "legislative action or constitutional amendments prohibiting such busing." The action was taken on the basis that "integrated schools provide the best means for reducing racial bias and may be useful in providing beneficial learning experience" and that "busing of pupils is often the only method available to achieve

racial integration and quality education in the public schools."

QUADRENNIAL BUDGET VOTED

ATLANTA, Ga. (UMI)—A general administrative and program budget of \$47,800,000 for each year of the 1973-76 quadrennium was voted by the United Methodist General Conference here April 27.

The total is about \$8,300,000 more than was budgeted each year of the past quadrennium, not including a special Fund for Reconciliation, and is about \$13,800,000 more than was actually raised in 1971.

Included in the annual totals is \$23,500,000 for World Service, the denomination's basic program fund; \$6,000,000 to be distributed among 12 black colleges related to the church; \$10,000,000 for a ministerial education fund; \$3,000,000 for salaries and other expenses of active and retired bishops; \$1,000,000 for interdenominational cooperation; and \$1,800,000 in pastoral salary and pensions assistance where black and white annual conferences have merged. Also included is a special Human Relations Day offering with a goal of \$1,000,000 per year to be used in voluntary service, community development, police and community relations programs and training and scholarships for ethnic and racial minorities.

JUDICIAL COUNCIL CHOSEN

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ATLANTA, Ga. (UMI)—For the first time, the United Methodist Judicial Council will include two women and three black persons.

This came about with the election by General Conference of Florence Z. Lucas of Jamaica, N.Y., deputy commissioner of the State of New York Division of Human Rights. Others named to the church's "su-

preme court" here included the Rev. Truman W. Potter, Charleston, W.Va., and Tom H. Matheny, Hammond, La. The Rev. Hoover Rupert, Ann Habor, Mich., was reelected.

The Rev. Ralph B. Houston, Hempstead, N.Y., was elected president of the council when it met for organization. Other officers are Theodore M. Berry, Cincinnati, Ohio, vice-president, and Mrs. D. Dwight Grove, Philadelphia, Pa., secretary.

AMENDMENTS AFFECTING LAITY PROPOSED

ATLANTA, Ga. (UMI)—Two proposed constitutional amendments relating to United Methodist laity were approved by the 1972 General Conference and will be sent to the annual conferences for their consideration.

One would make it possible for an annual conference to add additional lay members to offset a large number of ministers in non-pastoral situations. The other would remove a 21-years-of-age minimum for General Conference delegates.

One proposed constitutional amendment would remove "discriminatory masculine language" from the portion of the church's constitution referring to the episcopacy, and make it possible for a regualr session of General Conference to be held at two or three year intervals.

COMMISSION ON WOMEN SET UP

ATLANTA, Ga. (UMI)—A Commission on the Status and Role of Women, one of whose major functions would be to encourage women to enter the pastoral ministry, was established April 26 by the United Methodist General Conference.

The 43-member commission is charged with "fostering an awareness of problems and issues related to status and role of

(Continued on page 28)

## Two Greensboro Churches Merge

Our Cover Picture

Taking part in the merger services of Warren Street-Mount Carmel and Browning Chapel churches are, from left, Bishop Earl G. Hunt, Jr., Dr. Julian A. Lindsey, Rev. G.M. Phelps, Sr., and organist, Mr. Walter F. Carlson, Jr. The choir is in the background.

Two churches with long years of service to Methodists in Greensboro were merged on Sunday afternoon, April 2, at a service in Pfeiffer Chapel on the Bennett College

campus.

Warren Street-Mount Carmel United Methodist Church and Browning Chapel United Methodist Church were combined to form the Metropolitan United Methodist Church. Bishop Earl G. Hunt, Jr., preached at the service, and Dr. Julian A. Lindsey, Greensboro District superintendent, led in the declaration of merger. Other UM ministers from the Greensboro District taking part in the service were Rev. G.M. Phelps, pastor of newly formed church, who presided; Rev. Joseph B. Bethea, St. Matthews; Dr. Robert Stamey, Grace; Rev. Brunson Wallace, Christ Church; Rev. A.E. Robinson, Union Memorial; Dr. Harley M. Williams, West Market St., Rev. W.R. Royster, Bass Chapel-Raleigh Cross Road.

Browning Chapel was organized around 1889 by a small group of members from St. Matthews Methodist Church, who wanted to build a church in their immediate community. A second church building was constructed in 1952. When Browning Chapel was informed in 1969 that it was in the redevelopment area and would have to relocate, merger plans were begun.

Warren Street Methodist Church was first known as the Old Rhode Island Church when it was first organized in 1900. When the church was rebuilt, the name was changed to Warren Street. Mount Carmel Church was organized on Oct. 26, 1885, and a new building constructed in 1942. Warren Street and Mount Carmel merged in 1967.

The congregation of Metropolitan UM Church will be worshipping temporarily in the Browning Chapel building until a new church building is completed.

## New Department Created At N.C. Wesleyan

ROCKY MOUNT—A new academic department, the Department of Religion and Philosophy, has been established at N.C. Wesleyan College, effective Sept. 1, 1972, and will be chaired by Dr. James R. Hailey, College Chaplain and associate professor of religion.

Wesleyan President Thomas A. Collins, in making the announcement, said, "Although Wesleyan has long offered a religion major, only last month the faculty approved a philosophy major and designated the two to be offered by the Department of Religion and Philosophy. Dr. Hailey has been named to chair this strong dual major department, which is staffed by five faculty members."

Dr. Hailey, who is entering his twelfth year of service at Wesleyan, is a native of Eden, N.C. He graduated with honors from Elon College in 1950, earned the B.D. degree at Duke Divinity School in 1960, and was awarded the Ph.D. degree from Duke in 1961. Before entering graduate school, where he served as an instructor, Dr. Hailey held Methodist church pastorates in Orange and Person counties.

## Sanford District Youth Have Retreat And Rally

Some 65 youth attended the Sanford District Youth Retreat at Camp Monroe April 28-30. Staff for the retreat included Miss Rosellen Rankin of Jackson Springs, Rev. and Mrs. Jim Hardee of Laurinburg, Rev. Sam McMillan of Mount Gilead, Rev. John White of Hamlet, and Dr. Rodney Fultcher of Saint Andrews.

On Sunday, April 30, about 200 youth gathered for the District Rally under the theme "I'd Like to Teach the World to Sing." Special music was provided by the Young World Singers of Bennettsville, S.C., an interdenominational group from a cooperative parish ministry in Malborough County.

The following officers were elected for 1972-1973: Reba Allred of Aberdeen, president; Sketter Thompson of Laurinburg, vice president; Beth Connley of Troy, secretary; Allen Oliver of Mount Gilead, treasurer; Lynn Langly of Rockingham, publicity chairman; and the following council members at large: Margaret Kirk and Jimmy Evans of Mount Gilead, Ken McDonald and Ruth Rohleder of Rockingham, Marsha Hudson of Vass, and Billy Bruton of Candor.

## A Book About Episcopal Elections

Dr. Joseph Mitchell, Chairman of the Department of Philosophy and Religion at Troy State University in Alabama has just come out with a 72 page book entitled "Episcopal Elections in the Southeastern Jurisdiction of the United Methodist Church." It covers the entire period from 1940 through 1968 and contains an as-

tounding amount of detailed information about what transpired at each jurisdictional conference. Publication date was April 15 and the price \$2.00 per copy (in paperback). Those wishing to purchase a copy may do so by ordering directly from the author at Troy State University, Troy, Alabama 36081.

## Budget Agency Organized

EVANSTON, Ill. (UMI)—Bishop F. Gerald Ensley of Columbus, Ohio, is the new president of the United Methodist Church's top budgetary and fiscal agency.

Bishop Ensley was named to head the Council on Finance and Administration (formerly Council on World Service and Finance) at an organizational meeting of the group after adjournment of the 1972 General Conference April 28 in Atlanta, Ga.

Other officers include Bishop H. Ellis Finger, Nashville, Tenn., vice-president; Mrs. John W. Carrell, Fresno, Calif., recording secretary; and R. Bryan Brawner, general secretary of the council and treasurer of the denomination. All officers are elected annually during the 1973-76 quadrennium.

Mrs. Harold Mann of Sanford was selected to serve on the Council when members of the CFA were named in one of the final business sessions at the General Conference.

#### Reception For The Andrews

Rev. and Mrs. Chester J. Andrews of First UM Church in Hertford will be honored by the members at a reception Sunday, May 28, from 3 to 5 p.m. in the Fellowship Hall of the church. The occasion is to give special recognition to Mr. Andrews on his retirement from the active ministry after 40 years. Friends of the Andrews' from throughout the conference are invited.

## NORTH CAROLINA CONFERENCE

Vol. 4

May 18, 1972

No. 5

## 'R & R' Courses Announced

SUMMER RENEWAL AND RE-CREATION

METHODIST COLLEGE, FAYETTEVILLE

August 8-13, 1972

First Session: August 8-11, Tuesday-Friday

Begin 11:00 A.M. Aug. 8, Close 12:00 noon Aug. 11

Second Session: August 11-13, Friday-Sunday

Begin 4:00 P.M. Aug. 11, Close 12:00 noon Aug. 13

Cost: for the week-\$28; for the week-end-\$14

(includes reg. fee; ins.; room and board)

The third annual SUMMER RENEWAL AND RE-CREATION program of the North Carolina Conference will include an exciting and helpful panorama of opportunities to study vital issues of today and some Christian perspectives and actions relative to the issues, to learn of techniques and ideas that will help strengthen local church leadership and ministries, and to

worship and share in a fellowship that can enrich and inspire you.

Some of the courses to be offered during both the week and week-end sessions are:

- 1. ROMANS—A study of Paul's letter to the Romans using *A Doorway to a New Age* by James D. Smart.
- 2. FAITH AND JUSTICE—This will help Christians—and non-Christians too—struggle with some of the big questions life puts to us these days.
- 3. INDIA, ONE SIXTH OF THE WORLD'S PEOPLE—Problems of poverty, population explosion and political crisis call for the Christian Church in India, and elsewhere to respond with compassion, understanding, resources and prayers.
- 4. STEWARDSHIP—Some Biblical and theological basis for stewardship and the practical outworking of stewardship in the local church will be the concern of this course.
- 5. THE MEANING AND PURPOSE OF EVANGELISM—This course will be taught by the Rev. Ronn Kerr from the Division of Evangelism, the General Board of Discipleship.
- 6. A TEACHING MINISTRY WITH

- ADULTS—A creative use of and understanding of curriculum materials, among other concerns, will be shared in these sessions.
- 7. INTERPERSONAL RELATIONS—Dr. Merritt Lindsey, an outstanding student and leader in this area, will be teaching—as the class deals with understanding, awareness, working with persons, etc.

All of the above listed courses will be taught at the same time, thus a participant in "R and R" will select one of these. The following list of courses form another group that will be offered at another time in the schedule and a participant will select one from this group too.

- 1. CHURCH FINANCES—The concerns here will be finances beyond the local church. How is the money spent? What are the programs, missions and needs supported by your giving?
- 2. RURAL ECONOMIC DEVELOP-MENT—Is economic development Christian mission? What are some forms of economic development? What is the role of the churches? These and other questions will form the content of this course.
- 3. STRENGTHENING PASTORAL CHARGES—What are the basic ingredients of a self-sustaining pastoral charge that offers a full range of ministries, training and service opportunities? How is this accomplished through cooperative and shared ministries and programs of several

- churches in a given geographical area? Several outstanding leaders will be available for this study.
- GENERAL AND JURISDICTIONAL CONFERENCES—What happened and what does it mean for us? This will be led by Mrs. Harold Mann and others.
- 5. CONTEMPORARY MUSIC—Music that helps us share the Christian faith in relevant and meaningful ways and helps us recognize God's truth as it appears in places where it may be disregarded will be introduced and shared in these sessions.
- THE COUNCIL ON MINISTRIES— Local church plans and ministries and the use of resources beyond the local church are the major concerns of this course.
- 7. CREATIVE ARTS—This is for local church leaders who want to improve their skills through the use of "easy to do" creative arts for children and youth.
- 8. CHURCHES' USE OF MOVIES—What is available in this media and how to effectively use it in the local church—these are the basic elements of this opportunity.

These "core courses" will be supplemented by a variety of optional opportunities, worship times, the Bishop's hour and dialogue times, and plenary sessions on "Key 73" and other timely concerns.

Ernest Porter Publicity Chairman

## Youth Ministry

TIME TO GET DELEGATES FOR A.C.S.

Which youth will represent your church at A.C.S.? Each local church, each subdistrict, and each district can send a delegate to the Annual Conference Session of the U.M.Y.F., July 17-21 at Methodist College. The registration forms have been

(F. Belton Joyner, Jr.)

sent to local church coordinators of youth ministry; if you failed to get one, write Youth Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605. (A local church can send as many delegates as it has ministers under episcopal appointment.) The theme this year is "Give . . . " and one of the guest resource leaders will be The

Rev. Howard Hanger of Atlanta. The costs for A.C.S. are \$30.

#### NEW BIBLE STUDY RESOURCES AVAILABLE

Two new School of Religion studies offer a chance for exploring the Bible. The Divine Drama is an introduction to the Old Testament. King Jesus: Servant, Lord, Soul Brother is a look at the life and teachings of Jesus. The course design guide for King Jesus was written by Dr. Conrad Glass, presently on the faculty at North Carolina State University and one time the Director of Youth Ministry for the Conference. The School of Religion studies offer resources for up to thirty hours of study and are especially good for groups who want a long-term series. If you wanted to use these on Sunday morning, you could do so with some minor adapting. Order these materials from Cokesbury.

#### RECYCLE AND SCAN

Do you find it well nigh impossible to keep up with all the materials that you "ought" to be looking through? Here's some help! *Scan* is a new bi-monthly "forum for the creative review of the best in print, electric, and human resources." Each issue tells about all sorts of records, films, books, magazines, equipment, music, slides, persons, etc...you can read and decide if you want to order. It is \$6.00 a year from *Scan*, P.O. Box 12811, Pittsbury, Pennsylvania 15241. (Sample copies can be ordered from Youth Ministry, 1307 Glenwood Avenue, Raleigh.)

Recycle comes out ten times a year chock full of ideas that have worked for other folks. One might find anything from how to use surplus parachutes in youth ministry to how to create a game to explore problems in a local church. Imaginative is the word! Each idea comes complete with a name and address so you can get more information! Order for \$5.00 a year from P.O. Box 12811, Pittsburgh, Pennsylvania 15241. (Sample copies can be

ordered from Youth Ministry, 1307 Glenwood Avenue, Raleigh.)

## DO YOU NEED A GOOD, INEXPENSIVE BALDICER?

Baldicer is a simulation game which helps a group take a look at hunger in the world and how we might deal with it. (A simulation game tries to re-enact or duplicate situations and relationships in order for a group to find mutual experience as the basis for discussion. It's really more fun than that sounds like!) Several groups have found real value in Baldicer and now you can rent it from our Conference TRAFCO. 1307 Glenwood Avenue, Raleigh. There is also available another simulation game. Star Power, which deals with the distribution of power in our society. If your U.M.Y.F. wants "something new," this might be an answer. These resources are useful for any group (Junior High through adult) who want to explore Christian responsibility to feed the hungry and/or Christian responsibility in using power. Rental is \$2.00 for Baldicer or Star Power

## Children's Ministry

(F. Belton Joyner, Jr.)



SOME THOUGHTS ON WHEN TO HAVE V.C.S.

"That's not a very good time to have it for me." Frequently, local churches want to explore some possibilities for a different time for Vacation Church School. Here are some ideas that have worked in various settings: (a) have V.C.S. in late summer just before school re-opens; (b) schedule the V.C.S. in the evenings, maybe 7:00 to 9:00, with perhaps sessions for youth and

adults, as well as children; (c) have the V.C.S. sessions on consecutive Mondays (or some other day of the week); (d) use a week-end retreat setting for V.C.S.; (e) scatter the sessions on several days over a two or three week period; (f) schedule V.C.S. for children to coincide with U.M.Y.F. sessions of the youth; (g) set up V.C.S. "mid-summer" to maintain interest throughout the months of summer.

#### HERE'S HELP FOR TEACHERS OF CHILDREN

Outstanding national leaders will work with the teachers in your Church School at the laboratory this summer at Lake Junaluska. The lab school provides an opportunity for teachers to learn new styles of teaching, to become more familiar with resources, to get fresh ideas on how to use the curriculum resources, to gain in awareness of the children with whom they work. "You can learn more in one week in a lab school than in three years of trying to do it by yourself," one children's worker remarked after last year's lab. Writedown the dates! August 6-11! Lake Junaluska! If you want a registration form, write Children's Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605. (You might be interested in being at Lake Junaluska that week and letting your children attend lab classes themselves; the sessions involve teaching of children and these learning experiences can be very valuable for the children.)

These are the classes being offered in the Lab School for children's workers.

Class Class

Nursery I

Ms. Evelyn Andre, Nashville, Tenn. Kindergarten I & II

Ms. Vera Zimmerman, Nashville, Tenn Elementary I-III

Ms. Florence Thompson, Baltimore, Ma. Elementary IV-V

Ms. Alvin Maberry, Nashville, Tenn. Mentally Retarded

Mr. Wesley G. Brogan, Greensboro, N.C. Week-day Kindergarten

Ms. Helen Monroe, Nashville, Tenn. Leisure Time with Children (II-IV)

Mr. Jose Bove, Coral Gables, Fla.



## DID YOU MISS VACATION CHURCH SCHOOL WORKSHOP?

For various and assorted reasons, you might have missed out on the Vacation Church School Workshop in your district. There are a number of persons around who might be able to help you and your teachers get ready for Vacation Church School. Write Children's Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605, and indicate the group in which you have interest. We can send you the name and address of someone who worked in that area in one of the Workshops.



(F. Belton Joyner, Jr.)

#### YOUTH MUSIC WORKSHOP

Youth Music Workshop is June 19-24, at Methodist College in Fayetteville. It is

an opportunity for youth to have a musical experience of the highest calibre, to become familiar with some of the best of the Church's music, and to sing with youth from all across the conference. Mr. John Dressler of Atlanta will be the key resource person this year.

Who may attend? Rising ninth graders through graduating Seniors.

What classes will be offered? In addition to the Festival Choir (in which all will participate), there will be classes in music theory, conducting, voice, hymn playing (piano and organ), and handbell ringing. Private voice lessons will be available from the various staff members.

What does it cost? The costs for Youth Music Workshop are \$35.00.

What do I do now? Get some application forms to give to youth in your church. Write Youth Music Workshop, Room 218, 1307 Glenwood Avenue, Raleigh, North Carolina 27605.

#### ANNUAL CONFERENCE LUNCHEON

Church musicians are invited to a luncheon during annual conference, Wednesday, June 7. A mailing will go out to local churches, but if you want to be certain to be included on the list getting information, write Music Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605. The luncheon will be an opportunity for fellowship with other musicians, for a review of this year's program in the Conference, and to hear of plans for music ministry in the Conference next year.

## **Camping Ministry**

R. Keith Glover, Coordinator

Camp Registration Report
(as of May 9, 1972)

Camp Don-Lee-Periods still available:
July 23-August 19-4-week Sunfish
Camp
August 6-12



Junior High boys may register any week except June 18-24

Camp Chestnut Ridge-Periods closed:

June 18-24—closed to Elementary boys and girls and Junior High girls

June 25-July 1-closed to Elementary girls and Junior High girls

## UM Student Day Next Month

Churches of the North Carolina Conference are urged to join with United Methodist churches around the world in the observance of the one-hundredth anniversary of United Methodist Student Day on June 11, 1972. During the past one hundred years, the Methodist Student Day offering has helped 135,000 students get an education. The challenge of the next decade is even greater and calls for an even larger commitment of our resources to this high calling.

Our own conference related colleges need more United Methodist students. They are prepared to provide a college education of the highest quality in a number of disciplines. Unfortunately, many of our youth cannot attend these institutions without substantial scholarship aid supplemented by generous loans. This kind of

August 13-19

assistance can be provided for a number of our youth through our United Methodist Student Day offering. The number of Student Day scholarships available for students from the North Carolina Conference each year depends upon the amount our churches give on Student Day. These scholarships are awarded United Methodist students on the basis of need, ability, and promise of usefulness to the church. Loans are available through United Methodist colleges or Wesley Foundations at state universities.

All pastors should have received a packet of United Methodist Student Day materials. The following materials may still be ordered in quantity from the Board of Education, The United Methodist Church, P.O. Box 871, Nashville, Tennessee 37202:

- -Congregational Leaflet: "100th Anniversary, U.M. Student Day"
  - -Suggestions for Pastors (1 or 2)
  - -Offering Envelopes
  - -Posters (up to 6)

C.P. Morris Associate Director Nurture and Training

## Curriculum Information



Do you have questions or concerns about United Methodist church school curriculum materials? Would you like to know what teaching-learning resources are available including elective units and supplementary materials? What new materials are coming and when? What changes are contemplated? Would you like to have



help with selecting the most appropriate materials for your situation? Would you like to examine these materials and talk with one of the editors?

If your answer to any of these questions is in the affirmative, you can receive help by visiting the "United Methodist Church School Curriculum Information and Display Center" on Tuesday and Wednesday, June 6 and 7, at the North Carolina Annual Conference. This center will be set up near the Cokesbury Book Store in Room 011 of the New Divinity School, immediately across the quadrangle from Page Auditorium where all day-time sessions of the conference will be held. All of the United Methodist curriculum materials will be on display and available for examination.

The Reverend Harold D. Minor, Editor of "Adult Leader", Division of Curriculum Resources, Nashville, Tennessee, will be at this center from 10:00 a.m. until 12:00 noon and 2:00 p.m. until 4:00 p.m. June 6 and 7 to answer questions and to provide information and help. The Reverend Mr. Minor is a ministerial member of the North Carolina Annual Conference and once served as Director of Adult Work. He knows the churches of our conference and is very familiar with all of the United Methodist teaching-learning materials.

C.P. Morris Associate Director Nurture and Training

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## Wilson Temple Observes Centennial





Bishop W.R. Cannon

Bishop William R. Cannon will preach at Wilson Temple UM Church, Raleigh, at 11 a.m. on May 21. This service will climax the celebration of the church's one hundredth anniversary.

Wilson Temple was organized in the late 1860's, the foundation for the building was laid in 1872, and the building was ready for use in 1873. The land for the building was given by Wilson Morgan, for whom the church was named. The name was changed in 1916 from Wilson Chapel ME Church to Wilson Temple.

The first building was torn down in 1910, and the present brick structure erected. In 1954, Wilson Temple was damaged by Hurricane Hazel and the earliest records were destroyed. Repair work was necessary at that time, and in 1971 the building was again renovated.

Membership has grown from 26 in 1880 to the present membership of 230.

The centennial theme is "Facing the Challenge of the Next Century." Future plans call for the building of an educational unit, relocation of the parsonage and converting of the parsonage grounds into a play area and parking lot.

Frank J. Flagg is chairman of the Centennial Committee, and the Rev. James H. McCallum is serving his third year as minis-

ter.

# Methodist Camps Given Award

A \$350. seed money award was granted to the North Carolina Conference United Methodist Camps at the American Camping Association Convention in New York on March 10. The award was made from the Eleanor P. Eells Camping Development Fund of the ACA Fund for Advancement of Camping. The purpose of the fund is to support innovative camp programs of general interest to the camping field.

The following citation was read at the ACA Convention general session:

"For a cooperative endeavor under Church and Community auspices, to provide camping services to children and youth with a variety of special problems and needs. The combination of staff trained to work in the problem areas concerned, with well-qualified camp staff and professional consultation, offered a significant experience to 262 campers. It is our hope that your program for 1972 will contain a specific evaluation component and that research can be added at some later date."

A story about the 1972 Camping Awards will be carried in the June issue of *Camping* magazine, the official journal of the American Camping Association.

## Girl Scouts Receive Awards



Six Cadette scouts from Mount Gilead received the God and Community Award at First UM Church on Sunday, May 7. The presentation was made by Rev. Sam Mc-Millan, who had been working with the girls for a year in a program of study and service.

They had met weekly for study in the areas of Christian outreach, faith, fellowship, and citizenship and had taken field trips to Troy, Albemarle, Charlotte, and Washington, D.C. A letter of congratulations was read from Bishop William R. Cannon, and it is believed that they are the first class in the N.C. Conference to receive this award. Mrs. Carolyn Dykstra, Executive Director of the Hornet's Nest Council, Girl Scouts of America congratulated the scouts on having the most comprehensive and the largest class ever in the history of the council.

At the close of the year's program the award winners passed a 200-question exam on the Bible, Church History, Christian Doctrine, and Methodism; and then passed a two hour oral exam.

Participants in the picture (back row) include (left to right) Mrs. Carolyn Dykstra, Executive Director of the Hornet's Nest Council, GSA; Mrs. Mary Beth Donita, Field Advisor; Mrs. Mary Newman, Director of Field Service; and Rev. Sam McMillan, Pastor.

Cadette Scouts receiving the award (left to right on the front row) were Linda Evans, Donna Ingold, Betsy Jordan, Laura McGeachy, Anne Oliver, and Alane Wilder.



## WOMEN'S NEWS

### North Carolina Conference

Mrs. Bruce Hargrove

#### SPIRITUAL GROWTH CONFERENCE

"The Gospel in New Images" will be the theme for the Spiritual Growth Conference of the North Carolina Conference Women's Society of Christian Service.

Miss Gene Maxwell, Women's Division Staff in the Denver Region, of the Board of



Miss Maxwell

Missions will be the leader. Miss Maxwell will use the book *The Way of The Wolf* by Martin Bell (Seabury Press) and the Bible to parallel the gospel story.

The Conference will convene May 23 at 2:30 p.m. at Louisburg College, Louisburg, and will close at noon May 24. Registration will begin May 23, from 10:00 to 12:00 or 1:15 to 2:15 p.m.

Mrs. R.P. Connar of Raleigh will be the musician. Mrs. Charles Roy Miller of Elizabeth City, Conference Chairman of Spiritual Growth, will preside.

Miss Gene Maxwell, grew up in Williamsport, Pa., where she was active in the High Street Methodist Church. She graduated from Mansfield State College, Mansfield, Pa., with majors in Home Economics and English. She did graduate work at Penn State University and received a Master's degree in Christian Education from Scarritt College in Nashville, Tenn. She is a Deaconess of the United Methodist Church and a certified Director of Christian Education.

Miss Maxwell taught home economics in junior high school and in the adult education program in Hanover, Pa. Her work with the Board of Missions began in Wisconsin where she served as Church and Community Worker in the Phillips-Medford Area. She later served as Director of Christian Education in the First Methodist Church at Chippewa Falls, Wisc., before she joined the staff of the Women's Division in 1960 as Secretary of Children's Work.

Presently, she serves as the Women's Division Staff in the Denver Region. Miss Maxwell is a consultative member of the Program — Curriculum Committee, Section for Children, of the United Methodist Church.

Miss Maxwell is a veteran teacher-leader in the regional and conference schools of Christian mission with special interest in the new forms of worship and expression in Music, art and dance.

She prepared the 1971 Call to Prayer and Self-Denial Celebration "Yes Lord? Yes Lord!"

## WOMEN'S NEWS

## Western North Carolina Conference

Mrs. John C. Wright



#### **ANNUAL MEETING JUNE 13-15**

The Annual Meeting of the Women's Society of Christian Service of the Western North Carolina Conference will be held on June 13-15 at Lake Junaluska. The opening session will be on Tuesday at 2:30 P.M. and the closing session on Thursday at noon.

BREAKTHRU will be the theme of the entire conference, emphasized by the speakers discussed in Encounter Groups, and featured in the closing commitment service. Mrs. W. Frank Redding, Jr., president, will set the stage for thinking and discussion in her message on the first afternoon.

Sister Teresita Weind of Chicago will carry the theme into greater depth through her worship services at each session.



Miss Hanford



Sister Weind



Miss Height

Speakers for the three day meeting include Miss Elizabeth Hanford of New York, Miss Dorothy Height of Washington, D.C. and Dr. Harmon L. Smith of Duke University, Miss Hanford is deputy director of the Office of Consumer Affairs, Miss Height is director of the Racial Justice Center of the Young Women's Christian Association. Dr. Smith is Associate Professor of Moral Theology at Duke University.

The main feature of the business session will be the election of officers at the Wednesday morning session. These officers will serve for the next two years.

On Wednesday afternoon the entire assemblage will be divided into Encounter Groups for dialogue and discussion. The topics assigned for discussion include: Humanity: Lost or Won?, The War Against Poverty: Hopless or Hopeful?, Environment: Act or Die!, Communications Between Church and World: Breakdown or Breakthru?, Minority Groups: Demands and Responses, Polarization: Problem of Society, Family Life: New Styles of Living, A Question of Morality: Transplants, Tranquillizers . . . Human Life: Total Extinction or Creative Living?, World Peace: The Immorality of War.

The concluding event will be a commitment service for the incoming officers, with Mrs. Thomas P. Green of Louisville, Ky. as leader. Mrs. Green is president of the Southeastern Jurisdiction Society-Guild

The women of the Charlotte District will be hostesses at the Annual Meeting.

#### BOOKS TO READ PRIOR TO ANNUAL MEETING

There are three books that the Committee on Program is asking women to read before coming to the Annual Meeting. These are:

- 1. LISTENING TO THE CHURCH by V.W. Sexton (2.75)
- 2. BE YOUR WHOLE SELF, by M.D. Dunnam (4.50)
- 3. THE WHOLE PERSON IN A BROKEN WORLD, by Paul Tournier (4.95)

These may be ordered from Cokesbury, 5th & Grace Sts., Richmond, Va.





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#### Conference (Continued from page 7)

the aisles and spilled out into the street. When the Atlanta fire marshall ruled that the aisles and passageways would have to be cleared, it was decided to move the whole "show" to the larger space area at the civic center.

When the whole outfit, including a combo band from the Free-For-All Baptist Church of Atlanta moved out, this editor lingered on the premises long enough to hear a matronly member of First Church say to a companion: "I have been praying that this would never take place in our church, and my prayer has been answered." (One could chew on that theological cud for quite awhile).

Probably most of the delegates felt that the selection of Cecil Williams-the only black picked out for the preaching hour services-was not a wise choice. (The church is certainly not short of black ministers who are able preachers). But once he was invited they were not going to favor withdrawing the invitation.

The episode provided fuel for a communications media which badly needed oil for its waning publicity lamps. So the general reading and listening public got a big dose of what was really a small happening—from the perspective of the church. The major impact of the event was not even mentioned. This has to do with the question of who has the final control over a United Methodist pulpit. (Does a bishop and his cabinet really have the authority over the decision of a pastor to determine who can or cannot preach from that pastor's oulpit?) This question is now being widely discussed among ministers and laymen.

But what about the statement on Vietnam? If you, "gentle reader", could take a



Phone (919) 723-1034 Frames - Protection Glass-Repair copy of the verbatim minutes of about fifteen closely printed pages and could spend an evening giving them a careful scrutiny you would understand why so many delegates were unhappy with what finally came out. All matters having to do with Vietnam were referred to the Committee on Christian Social Concerns, which was composed (on the whole) of persons having deep concerns on social issues. The Committee wrote a slashing indictment of the United States involvement in Vietnam. It toted up statistics on the death and destruction which had been wrought in Indochina, and seemed to imply that the United States alone was guilty and was solely responsible for the whole enormous tragedy.

The resolution then stated "God grant that we may say 'yes' to his judgment upon us and our nation and that the Indochinese, and we, might be delivered out of this anguish." It continued "We further call upon the leadership of the United States to confess that what we have done in Indochina has been a crime against humanity. and to take the following responsible steps to bring U.S. involvement in this war to a swift conclusion." These proposed steps included 1) immediate cessation of all bombing in Indochina; 2) release of all prisoners no later than Dec. 31, 1972; 3) withdrawal of all U.S. military forces by Dec. 31, 1972; 4) Congress to cease providing any funds for the support of military activities in Indochina no later than Dec. 31, 1972; 5) cease all efforts to control the results of the political settlement, leaving such in the hands of the Vietnamese; 6) declare our national intentions to pay reparations to victims of the war under United Nations auspices; 7) and that

(Continued on page 26)

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### Sunday School Lesson

By Dr. RAYMOND A. SMITH (International Lesson Series)

FOR MAY 28



## **NEED FOR RENEWAL**

Background Scripture: Colossians 3:1-17; 1 Peter 4:12-19; Revelation 2:1-7; 3: 14-22 Lesson Scripture: Colossians 3:1-17

This is the last lesson for this quarter. For twelve Sundays our general theme has been "The Church: Its Nature and Mission." We come now to consider the theme of "church renewal." It is a question about which many books and articles have been written in recent years, but it is a very old problem. A late medieval manuscript, for example, says: "The church is something like Noah's Ark. If it weren't for the storm outside, you couldn't stand the smell inside."

The fact is that the church stands in perpetual need of renewal. This has to be true because, in the words of Bishop Newbegin, "The church is both holy and sinful. This is the fundamental root of the whole problem of the church, that it is a union of sinful souls with a Holy God." In I Peter 4:17 we read that "the time has come for judgment to begin with the household of God." That was true in Peter's time; it is true today. It has been suggested that the church as it is must die, so that the church as God wants it to be may be resurrected.

Church renewal is a major theme in the letter to the Colossians. The members of this church are told plainly that if, as they claim, they have been "raised to life with Christ", it then follows that they are obligated to raise the tone of their lives to new heights of moral excellence. They are, moreover, warned against making the life of the physical senses into a sort of idol. On the contrary, the spiritual qualities of "tenderness of heart, kindness, humility, gentleness and forgiveness" must be culti-

vated constantly in the fellowship of the church.

The church at Colossae is further warned that disregard for the moral life will mean that the "wrath of God" will be visited upon them (see ch. 3, verse 6). It would be wrong to interpret the word "wrath" as the same as our human anger. which often leads to irresponsible action. It means essentially that a holy God cannot tolerate sin. It is, however, against sin not against the sinner that the Divine wrath is directed. It is not God's will that any should perish, but rather that they should turn to him and live. And yet one cannot deny that judgment will finally come to all, including the unrepentant. This is stressed both in the Old Testament and ir the New. God forgives the repentant sinner, but he does not re-arrange the en tire moral order of the world so that the consequences of sin are removed. The drunken driver who kills a child with his car will, if he repents, receive God's for giveness, but this act will not restore life to the stricken child.

In 1 Peter 4:12-19 there is anothe aspect of church renewal that needs to be considered. Here it is stressed that the process of renewal, whether of an individual of an institution, cannot be effected without pain. Any person who has ever mastered a bad habit or overcome a nasty tempe knows that a certain amount of anguish is involved. It is the same with the re-making of the church, or any other institution, for that matter. Says the writer of the epistle "Dear friends, do not be surprised that test of fire is being applied to you...but be glad that you are in a measure sharing the sufferings of Christ." A current write

put it this way: "I believe the greatest challenge facing Christians today is not, Will you stand up for what you believe? Rather the question is, Will you be persecuted for righteousness sake?" Harold DeWolf has written: "Have the 'respectable' churches lost the courage to risk reputation and security for Christ and the right?" I Peter 4:14 says: "If you are being abused for the sake of Christ you are blessed, because the

glorious Spirit of God is resting upon you."

To conclude, we may say that genuine church renewal in our time will require a type of dedication of which too many of us are likely to prove incapable. But, to quote our epistle again, "Those who suffer by the will of God must intrust their soul to a Creator who is faithful, and continue to do what is right."

SUNDAY SCHOOL LESSON

FOR JUNE 4

# WHAT IS THE DEVOTIONAL LIFE?

Background Scripture: Psalms 63; Acts 10 Lesson Scripture: Psalms 63:1-8; Acts 10:1-8, 30-33

With this lesson we begin a new quarter of study. Its general theme is "The Bible and the Devotional Life." Our first assignment for this series is to discover what is meant by the phrase "the devotional life."

Some people who claim to be mainly "doers" of the faith are put off by such terms as "devotionals", or "devout." They are inclined to think that worship, public or private, is no more than a courteous gesture toward God before we get down to the real business of practising our faith. Nothing could be further from the truth. Study the place of private worship in the ives of great religious leaders and you will find their strength lay in their "inner life."

Granted that, for many, "the practice of the presence of God" seems to lack the quality of hard reality such as social action, vet, as we hope to see during this quarter of study, the full-orbed life of faith cannot be realized without it. To omit it from our ives is to allow them to become mere shadows of what they might be. The "real life" is the life within. As Samuel Miller has reninded us: "We live only so far as we have some alive to the full spectrum of human mystery." Miller then goes on to quote the poet Rilke who said: "We need eternity, or only eternity can provide the space for

our gestures." Perhaps the Psalmist put it better when he said: "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."

The International Lesson Committee has chosen for our lesson Scripture some verses from chapter 10 of the book of Acts. One may wonder at first why this passage was chosen when quotations from some of the Bible's great characters could have been selected. These are by-passed. and we are asked to consider a relatively obscure character named Cornelius, an officer in the Roman army. But on second thought we believe this was a good choice. It reminds us that the rich life of contemplation and prayer is not to be thought of as something that only the recluse may have. On the contrary it shows that a busy man, a military commander, with social and family responsibilities could have a rich and meaningful religious experience. Cornelius did not find it necessary to search out a monastery and spend his time in it so that he could enjoy a life of devotion to God.

This Roman captain went beyond many devout people when, according to the record, he reported seeing angels and conversing with them. One would be curious to know how many readers of this column have had a similar experience. If a person did have this experience, and reported it to others, he would no doubt soon be classi-

fied as a religious fanatic. But if we take time to investigate the concept of "angels" in the Bible we shall discover that originally it meant only a messenger of God. This may mean one who brings us a message of comfort or command which we believe to have been sent by God. Those who serve others in critical hours of need might even qualify as "angels"-indeed we sometimes refer to them as "angels of mercy." Such a one was an army nurse in a hospital. As she was ministering to men with festering wounds a reporter said to her: "I wouldn't do that for a million dollars!" Said the nurse: I wouldn't do it for a million dollars either!"

As a result of the experience of Cornelius with the heavenly messenger, he sent

for Peter, who must have been startled to be summoned by a Roman officer. The reader will, at this point need to read Acts 10:9-16. It is the story of an overwhelming, even revolutionary, experience that Peter had gone through shortly before being called by Cornelius. This vision of Peter's was one that pushed over the high walls of religious prejudice and gave Peter a completely new view of life. This made him ready, even willing, to minister to the needs of Cornelius and his family and friends (see Acts 10: 35-48).

This is a time when unnumbered millions are seeking to have "mind-opening" experiences through the use of drugs. In the life of devotion many have found a greater, Source for the training of the soul.

### Conference

(Continued from page 23)

this resolution and the Bishop's Call for Peace be taken to Washington by a committee of bishops and be presented directly to President Nixon if possible. (The above proposals include amendments made from the floor after the paper was brought before the full General Conference.)

A minority report was also brought forth from the Committee on Christian Social Concerns. It noted with alarm and regret the devastations wrought in Indochina. It expressed gratitude at the large withdrawal of U.S. military forces, and noted that this indicated the desire of our government to end the hostilities as quickly as possible. It further noted that our efforts at peace "has only fed the appetite of North Vietnam to wage cruel and inhumane war," and reproached Hanoi for its harsh treatment of prisoners of war.

It called upon all parties to cease military operations now, and stated that "this body does not attempt to fix blame on either side." The report further urged Hanoi "to cease its aggressiveness upon its neighbors" and "to abide by its adherence to the Geneva Convention" in regard to prisoners of war.

In a concluding paragraph it declared

"The United Methodist Church pledges its prayers, cooperation and financial aid toward helping to rebuild demolished worship structures, ministering to the homeless, injured and needy." This minority report bore the signature of ten members of the Committee, nine of whom were lay persons.

After considerable debate it was moved that the minority report be accepted. In the vote that followed, the motion was defeated by 405 for and 534 against. It was then moved that the majority report be accepted and this carried on a "show of hands" vote without count.

Many delegates expressed disapproval of the wording of both documents. It was stated that each in its own way left something to be desired. The majority report in some respects seemed to have lost touch with historical and political reality. It offered no balance in the fixing of blame. It unashamedly proposed that we renegelock, stock and barrel-on solemn commitments made to allies, and that we precipitously leave them to whatever fate a known ruthless enemy would choose to visit upon them. It used some words very loosely or dangerously as, for instance, when it "called upon the leadership of the United States to confess that what we have

done in Indochina has been a crime against

humanity".

The minority report, we think, showed signs of hasty construction. It was too vague and general in its proposals. Its attempt to disguise a hawk in dove's feathers showed through. It fell far short of saving what the majority of the delegates wished to affirm on the Vietnam issue. Yet the fact that it mustered such a sizeable minority vote is as much as anything else an indictment of the majority report.

The whole episode, we think, reflects upon the Committee on Christian Social Concerns. The plenary session of a General Conference is no place to make extensive revisions of resolutions and papers. The Committee, in our opinion, was at fault in not bringing to the Conference a more satisfactory statement which could have commanded better support. It would appear to us that some within the Committee insisted upon a theological shootout rather than a negotiated settlement—a sort of Vietnam in miniature.

These are some of the highlights and some of the sidelights of the General Conference. We will continue with comments and evaluations in subsequent issues of the Advocate.

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# Conference Roundup (Continued from page 9)

women with special reference to full participation in the total life of the church." One of its functions will be to ask personnel recruitment agencies, seminaries, boards, commissions and committees related to the pastoral ministry to establish guidelines and policies toward specific recruitment, training and full utilization of women in pastoral and related ministries of the church.

MINISTRY ITEMS ADOPTED

\* \* \*

ATLANTA, Ga. (UMI)—A variety of items affecting clergymen in the United Methodist Church, from bishops to parish ministers, was adopted by the General Conference April 28.

One resolution asks United Methodism's five jurisdictional conferences to "take seriously" requests for "an ethnically representative episcopacy." Also called for is greater priority on theological training of ethnic minority students, for provision of more funding for such training, and for greater efforts in this area by theological education and religion and race agencies in the church.

Setting up another study group in the church, General Conference ordered creation of a Study Commission on the Episcopacy and District Superintendency.

\* \* \*

#### **AUTONOMOUS CHURCHES APPROVED**

ATLANTA, Ga. (UMI)—General Conference opened the way April 28 for the Puerto Rico United Methodist Conference to become an autonomous church and merge with another denomination to form a new church in the commonwealth.

In other actions related to autonomy, the General Conference granted permission for United Methodism in Sierra Leone, Costa Rica, and Panama to become autonomous Methodist churches during the 1973-76 quadrennium if they so desire. Permission was granted for the North Africal United Methodist Church to become part of a new Protestant church or community in Algeria.

Prior to the opening of the sessions here, the Hong Kong Methodist Church became an autonomous unit on March 29. The organization of the Methodist Church of the Republic of China, Taiwan Annual Conference, was completed March 30-April 2

\* \* \*

### SEMINARY STUDY ACCEPTED

ATLANTA, Ga. (UMI)—A "Study of the Ministry," focusing on the 14 United Methodist theological schools, was approved by General Conference April 28 after phrases were omitted which would have financially prodded some of the schools to close or merge before 1976.

Declaring "it is our judgment that the United Methodist Church could provide theological education of high quality with fewer than 14 seminaries," the commission recommended five regional task forces to continue study of such matters as number, size and location. The proposal of the study commission is that seminaries in the Eastern Seaboard region be reduced from four to three; that two seminaries in the Greater Chicago region be reduced from two to one, and that the two seminaries in the Ohio region be reduced from two to one.

\* \* \*

# 'MEANING OF MEMBERSHIP' TO BE STUDIED

ATLANTA, Ga. (UMI)—A study of "the meanings of church membership," emphasis on personal Christian experience, and development of evangelism to Hispanic-Americans were ordered April 28 by the United Methodist General Conference.

The four-year study of membership will follow a report presented here on the reasons for the losses in church membership. The new study also will consider the meanings of infant baptism and confirmation. The group is to report to the 1976 General Conference.

### WSCS HAS NEW NAME

"United Methodist Women" is the name approved by General Conference for the reorganization of the former Women's Society of Christian Service and Wesleyan Service Guild into one unit.

# Hall To Join UTC Faculty

Dr. Thor Hall, associate professor of preaching and theology at the Duke University Divinity School, has been named to the Distinguished Professorship in Religious Studies at the University of Tennessee at Chattanooga.

As Distinguished Professor, Dr. Hall will fill an endowed chair created in accordance with the University of Chattanooga's 1969 merger agreement with the University of Tennessee.

A native of Norway, Professor Hall came to the United States as a graduate student in the Duke University Divinity School in 1958. He received his master's in religious education from Duke in 1959. During this period he also served as minister of the Ansonville, N.C., Methodist Church. In 1960, Professor Hall began working on his doctorate in theology at Duke, which he completed in 1962.

Dr. Hall was named assistant professor of preaching and theology at Duke in 1962. He was named associate professor in 1968. He is the author of five books including A Theology of Christian Devotion, A Framework for Faith, and The Future Shape of Preaching,

# Lay Council Honors Five

CHARLOTTE—The Lay Advisory Council for United Methodist Bishop Earl G. Hunt, Jr., of Charlotte, has honored five of its members with the designation of Honorary Membership.

The Council, unique in the history of United Methodism, was formed seven years ago by Bishop Hunt as his "Lay Cabinet", a complement to his official Cabinet of superintendents representing the 14 districts of the Western North Carolina Conference.

Elected to Honorary Membership, and making them life members of the 50-member body, are:

Torrence Allred and Richard Thigpen, Sr., of Charlotte; Van Secrest of Monroe; Ira G. Shamel of Winston-Salem; and O.A. Swaringen of Concord.

The Lay Advisory Council, an unofficial organization of the Western North Carolina Conference, counsels Bishop Hunt on needs and feelings of the laity in the Conference.



# CAROLINA BRIEFS

Dr. Walter P. Weaver, associate professor of Philosophy and Religion at Greensboro College, will be the Homecoming speaker at Pleasant Green UM Church in Durham on Sunday, May 21. A fellowship meal will follow the service. Friends and visitors are welcome.

On May 7, for observance of National Family Week, Rev. J.C. Lane, pastor of Concord UM Church, Mocksville, preached on "The Characteristics of a Successful Marriage." At the close of the service 12 couples came to the altar and renewed

their marriage vows.

Bishop Earl G. Hunt, Jr., wil climax a Christian unity program in Ashe County by preaching during a rally May 21 at 3 p.m. in the park near West Jefferson. A band from the local schools will provide music before and after the rally, with music during the services being by church choirs of the county. Rev. Wendell Brittian, pastor of West Jefferson UM Church, is president of the Ministerial Association which planned the program. All Ashe County churches have been invited to participate.

\* \* \*

Annual homecoming at Whitakers' Chapel will be held Sunday, June 11, with the Rev. Edgar Owen Peeler of Asheville as the guest speaker. The service will begin at 11 a.m. and will be followed by a picnic dinner. Friends, former ministers, and former members are invited.

Piney Mountain UM Church in the Asheville District is searching for information, pictures and other data which may be used in compiling a history of the church for publication. Anyone having such material is asked to forward it to Mrs. M.D. Cooke, Rt. 1, Box 317-A, Candler, N.C. 28715.

\* \* \*

The Rev. C. Dwight Pyatt of Lake Junaluska, N.C. is the writer of the meditation for Pentecost Sunday, May 21 in *The Upper Room*. The Rev. Mr. Pyatt is a member of the WNCC Board of Evangelism and has been pastor at Long's Chapel since 1968.

\* \* \*

Rev. George B. Thomas, associate professor of theology-ethics, International Theological Center, and project director of Religious Heritage of Black World Atlanta, Ga., was the speaker for the Rainbow Tea held on Sunday afternoon, May 7, at Simpson-Gillespie UM Church, Charlotte. Following the program a fellowship hour was held.

\* \* \*

Mimi Raper, daughter of Dr. and Mrs. James S. Raper of Asheville, was elected president of the Perkins School of Theology student body in a recent election. She is the first woman student body president ever elected at Perkins. A second year student, she is a candidate for the Master of Theology Degree.

\* \* \*

Miss Lorena Kelly was the guest speaker

\* \* \*

at a three-day Missions Weekend at Ebenezer, Belmont, Apr. 7-9. Miss Kelly, a former missionary to the Congo, used "The New Generation in Africa" as the study book, showing slides, film strips and maps to illustrate the work in Africa.

\* \* \*

The Washington County Historical Society sponsored the second annual homecoming service at Rehoboth Church, between Roper and Creswell, Apr. 30. Rev. W. Everette Eason, pastor of Wesley Heights UM Church in Fayetteville, preached. Rehoboth Church's historical importance dates to 1735, and the Washington County Historical Society has undertaken the recent renovation of the structure. Dr. A.L. Whitehurst of Plymouth is lay minister and conducts a monthly service there. There was a large attendance at the homecoming service.

The Rev. J. David Jones, pastor of the St. John-Gibson Charge, in the Sanford District, is Deputy Wing Chaplain of the Civil Air Patrol in North Carolina, with the rank of Lieutenant Colonel. He recently participated in a state-wide training meeting at Durham. The Civil Air Patrol is an auxiliary of the U.S. Air Force. Jones has served in the CAP since 1963.

\* \* \*

Rev. and Mrs. Herman Winberry and the Parsonage Committee will hold Open House at the Raeford UM Church Parsonage on Sunday afternoon May 28. Many additions have been made to the parsonage this year, including new draperies and wall-to-wall carpeting in the living-room, dining-room area. Mrs. William L. Moses, chairman of the Parsonage Committee, and the Winberrys cordially invite all friends to come by between the hours of 3-5 p.m.

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#### Temporary

(Continued from back page)

between churches can be very helpful in approaching the problem, but we will have to do more if that temporary feeling is to be transformed.

For one thing, we must all latch on to what abides; to those spiritual values and ideals that are always valid no matter where people go, or what they do. Saint Paul identifies them for us in that memorable thirteenth chapter of First Corinthians: "And now abideth faith, hope, and love; these three, but the greatest of these is love." These values, among others, were personalized in Jesus Christ, and have become characteristic of our commitment to Him. To hold on to these values, therefore, is to hold on to Him; to steadfastly maintain our devotion to Him. That is the important thing, whether we go or stay, live or die, and when our commitment is cultivated, the sense of acceptance and security is realized, for we live in the assurance that He is with us even to the end of the world.



### DO YOU FEEL TEMPORARY?

by M. Dewey Tyson

In Arthur Miller's *Death of a Salesman*, Willie Loman, the hero, made one statement about himself that expresses a universal feeling. He said: "I feel so temporary." Well, Mr. Loman was echoing what is in the hearts of many people nowadays, for we are all having trouble with permanence, particularly about our own existence. In fact, there is a mobility about modern society that is somewhat devastating to security. With the average family moving every three to five years, and the rapid growth of urbanization, it is very difficult for anyone to feel rooted, or to live with a sense of belonging and acceptance. Family ties are severed, friendships ended, the familiar forgotten, as economics forces us into new and strange situations. What this does to us psychologically and emotionally is open to debate, but many sociologists agree that the results are not always healthy, and a part of the illness is at the point of permanence. "We feel so temporary about ourselves," and the temporary has trouble retaining its resale value. We just don't know how to price it or place it in our scale of values.

But this phenomenon is not just socio-economic, it is religious. With people moving here and there, from job to job, and community to community, some are just bound to get lost in the shuffle, and they do, as any pastor can tell you. The truth is, our church rolls are filled with people who are hardly more than statistics, and not very accurate ones at that. We know their names, but we don't know them. Spiritually speaking, they are traveling incognito, without identity or destination. Their church membership is in some church somewhere, but not the one next door, or down the street. In a recent survey in Raleigh, sixteen thousand such people were found, and almost any survey in any city would reveal similar results. Practically speaking, this is a serious problem in itself, and it will take a lot of work by a lot of churches to solve it. But the real problem is in the area of intangibles, for the worst effects are in the realm of involvement in the church's life and ministry. This involvement is practically nil in many cases, which simply means these people are not doing much praying, worshipping, giving, or serving. They are not ministering, or being ministered unto, and that represents tragedy in any case. Diligent work on Official Church Rolls, keeping tab on members who move away, and contact

(Continued on page 31)

NORTH CAROLINA

No. 11

# christian OUKE UNIT DEC 21 LIBRARY DEC 21 DUKE UNIT DEC advocate Greensboro, N. C., June 1, 1972

Crinity United Methodist Church, Durha., where the Monday and Wednesday evening sesions of the North Carolina Annual Conference vill be held. Daytime sessions will be in Page Auditorium on the Duke University campus, une 5-8

The Western North Carolina Annual Conference will be in session June 7-11 at the Lake Junaluska Assembly, Lake Junaluska, N.C.





NORTH CAROLINA

# christian aovocate

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# Arts Office Open

NASHVILLE, Tenn. (UMI)—An "Office of the Arts" is being established by the United Methodist Board of Education's Division of the Local Church, it has been announced by the Rev. Dr. Howard MI Ham, the Division's General Secretary.

The new office will be directed by a task team headed by the Rev. Lander L Beal. 'Other task members will include Charles W. Courtoy, Glenn S. Gothard, R? Harold Hipps, Alvin T. Maberry, and Vera V. Zimmerman.

Dr. Ham said funds projected for the office will include a student assistant working part time under Mr. Beal's supervision

The three major responsibilities of the office, Dr. Ham said, would be:

-To provide a type of "brokerage service", or a directory of persons with skills in the arts who could assist in training programs.

-To develop a library of resources in the arts so that when requests come from the field they could be answered with concrete suggestions and resources.

-To answer all correspondence con cerning the arts that comes to the Division of the Local Church.

Other projections for the office including the development of a contract with a person who could provide a monthly review of drama and other resources in the arts and produce a resource available to church leaders.

The Task Team is also authorized to produce an arts resource mailing for the annual conferences of the church three times a year and to help create summe drama teams which could be made available to annual conferences, districts and local churches.

# Calendar of Coming Events

### LAKE JUNALUSKA ASSEMBLY

7-11	WNC Annual Conference
13-15	WNC Women's Society of Christian Service
16-18	WNC Wesleyan Service Guild
16-18	WNC Young Adult Assembly
26-July 1	WNC Youth Conference
3-8	WNC Youth Conference, Senior High Encounter
3-8	Junaluska Youth Council Workshop
9-10	Jurisdictional Council Meeting
11-16	Southeastern Jurisdictional Conference
17-21	SEJ Youth and Missions Conference
17-21	SEJ Missions Conference
22-27	SEJ Youth Leadership Conference
23-27	Church Music Workshop
27-30	SEJ Laymen's Conference
30-Aug 4	SEJ Ministers Conference
3-6	Ashram
4-5	Assembly Board of Trustees
6-9	Senior Citizens Conference
6-18	Learning Center and Laboratory School
10-13	SEJ Worship Conference
13-18	Candler Camp Meeting & Evangelism Conference
14-17	Church Business Managers
18-20	WNC Laymen's Conference
21-25	National Leadership Institute for Evangelism
28-31	Methodist Bishops Orientation
31-Sept. 5	Dept. Field Service & Finance-Board of Missions
	13-15 16-18 16-18 26-July 1 3-8 3-8 9-10 11-16 17-21 17-21 22-27 23-27 27-30 30-Aug 4 3-6 4-5 6-9 6-18 10-13 13-18 14-17 18-20 21-25 28-31

Annual Conference

United Methodist Student Day

5-8

26

June 11

June

### NORTH CAROLINA CONFERENCE

The state of the s	June	29-30	Directors of Christian Education, Methodist Bldg., Raleigh, 10 a.m. Bishops' Conference on UM Christian Higher Education, Hilton Inn, Greensboro
			WESTERN NORTH CAROLINA CONFERENCE
1000	June	1	Charlotte District Briefing Session, Providence Church, 7:30 p.m.
	June	1	Gastonia District Briefing Session, First Church, Cherryville, 7:30 p.m.
8	June	1	Statesville District Briefing Session, First Church, Hickory, 7:30 p.m.
	June	1	High Point District Briefing Session, First Church, Randleman, 7:30 p.m.
THE OWNER OF THE OWNER, WHEN	June	1	Albemarle District Program Council, 5:30 p.m., in Albemarle, 8 p.m., District Briefing Session.
No.	June	1	Winston-Salem/Forsyth District Briefing Session, Green Street Church, Winston-
			Salem, 7:30 p.m.
	June	1	Thomasville District Briefing Session, Shiloh Church, 3 p.m.
	June 2	2	Greensboro District Briefing Session, Centenary Church, Greensboro, 7:30 p.m.
	_		

N.C. Conference Orientation Workshop for New Pastors and

Julic	1	Thomasvine District Differing Session, Simon Church, 5 p.m.
June :	2	Greensboro District Briefing Session, Centenary Church, Green
June	2-5	Student Summer Service Program training, Camp Loy White
June	4	Marion District Briefing Session, First Church, Marion, 2 p.m.
June	4-7	Cabinet Meeting, Lambuth Inn, Lake Junaluska
June	7-11	Western North Carolina Annual Conference, Lake Junaluska
June	12-16	UN Study Tour for Youth, New York and Washington, D.C.
June	16-18	Mental Retardation Family Weekend, Camp Tekoa
June	19-23	UN Seminar for Adults, New York City
June	25	North Davidson Area Set-up Mtg., Midway Church, 7:30 p.m.

Thomasville Area Set-up Mtg., Memorial Church, Thomasville June 26

## THE HOUSE:

# A Youth Ministry In Wilkes County

Last summer Rev. J. Frank Herman, District Coordinator of Youth Ministries, and Rev. William D. Clodfelter, associate minister of First Church, North Wilkesboro, discussed the need for a sub-district vouth ministry in Wilkes County. After meeting with youth and counselors from six of the United Methodist Charges in Wilkes County, it was decided that the ministry should take the form of a "coffeehouse," except there would be avenues of out-reach. Suitable property seemed unobtainable until Sam Ogilvie, a Presbyterian layman, was contacted concerning his family's empty homeplace. Mr. Ogilvie not only agreed to let the house be used rentfree but he also was willing to let the youth "decorate" the interior and to serve in an administrative capacity.

After selecting a name, "The House," the group elected an ecumenical Executive Council: Adults—Rev. J. Frank Herman, minister of Arbor Grove-Union Charge; Sam Ogilvie; Mrs. June Scroggs, a Lutheran laywoman; and Rev. Gaither Blackwelder, pastor of Atonement Lutheran Church; Youth—Keith Link and Keith Jones of First Church, North Wilkesboro; Danny Norris of Union Church; and Miss Judy Hamby of the Church of Christ, Wilkesboro.

"The House," located on Oakwoods Road near Wilkesboro, is open from 6-12 p.m. on Friday and Saturday nights. There are no age restrictions. Adults are welcome. No alcoholic beverages or non-prescription drugs are allowed on the premises.

"The House" is staffed by volunteers from an ecumenical core group, including Protestants, Roman Catholics, and other interested persons. "The House" is basically a counseling center for all kinds of people, people with problems, people with a need to help other people with their problems, and people with the ability to be ministers to the problems of people. Qualified



persons help counsel individuals (mostly youth) or help conduct encounter groups for interracial groups, teen-adult groups, family groups, etc. In addition to the ministers and youth who help staff "The House," various community leaders and professionals have consented to give some free time. Psychologists from the New River Mental Health Clinic have agreed to accept referrals.

While most of the evenings at "The House" take on the shape of large group "rap sessions" about some current problem that concerns youth or small group conversations, various programs are presented also. On the opening night, "A Celebration of the Sights and Sounds of Jesus Christ," created by Keith Jones, was presented Other programs have ranged from a "rap session" with George McSwain of the State Bureau of Investigation to a Contemporary Communion Service administered by Rev W.D. Clodfelter in the upstairs Chapel.

Outreach ministries are beginning to take shape. Several youth have volunteered to visit in a local rest home on a regula basis with the idea of "adopting" one of more older persons.

A week long camp for 40 children, fron a community action program, at Elk Shoal United Methodist Camp is being planned for the summer. Rev. Frank Herman wil be the director for the camp and Rev James L. McKinney, district coordinator o

Family Ministries, will be the dean.

It is hoped that the services of a Duke Divinity School student can be secured as a full-time staff person for several weeks during the summer.

# W. Nash UM

## **Church Dedicated**



West Nash UM Church, Wilson, was dedicated Sunday, May 28, at the eleven o'clock worship service.

The West Nash Church was established in 1959, with the Rev. Lester P. Jackson as its first minister. The formal organization was April 10, 1960. Property was purchased and donated by First UM Church, Wilson, for the new church.

Rev. James H. Bailey in 1961 was assigned to West Nash. Under his leadership the sanctuary was built and a new parsonage purchased. Groundbreaking ceremonies were held July 22, 1962, and in Feb., 1963, the first worship service was held in the new sanctuary.

Rev. Carlton E. Hirschi, Sr., was pastor of the church from 1965-68. The Rev. awrence E. Lugar, the present pastor, was appointed in June, 1968. The present nembership is 307. The congregation paid he indebtedness on the church nine nonths earlier than anticipated.

Those participating in the dedication ervice were Bishop William R. Cannon, kev. Paul Carruth, Rocky Mount District

superintendent, Rev. R. Grady Dawson of Morehead City, Rev. Carlton E. Hirschi, Sr., and Rev. Lawrence E. Lugar.

## U.S. Church Membership Shows Small Increase

Membership in U.S. churches and synagogues stood at 131,945,953 in 1971, according to the 1972 Yearbook of American Churches.

The count, compiled by the National Council of Churches, indicates a slight rise (from 62.4 per cent in 1970 to 63.2 per cent in 1971) in the percentage of the population having religious affiliation.

But this statistic is not considered conclusive and the total cannot be compared to the previous over-all figure of 128,505,084, partly because of the addition of denominations in the 1971 tabulations. Losses were reported by many "mainline" Protestant denominations. The United Methodist Church was down from 10,824,010 to 10,671,774.

Following is a list of the seven largest churches in the U.S., according to figures published in the Yearbook.

Roman Catholic Church, 48,214,729; Southern Baptist Convention, 11,628,032; United Methodist Church 10,671,774; National Baptist Convention USA, 5,500,00; Episcopal Church, 3,285,862; Lutheran Church in America, 3,106,844, and United Presbyterian, USA, 3,087,213.



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# THE LOCAL CHURCH AND THE GENERAL CONFERENCE

What did the General Conference have to offer the local church? Sooner or later we get around to this question. By way of answer, we must say "very little". Not much of what was done legislatively in Atlanta will affect the local congregation. Structural reorganization dealt only with the top echelons of the church — the general boards and agencies. There was no attempt to change the way the local church functions.

It may almost be said that the General Conference rather ignored the local church and the so-called "little people" who populate its thousands of congregations. We offer two factors which might seem to support this position.

One has to do with the fact that thousands of petitions which came from the grass roots seemed to have been ignored. The number of these petitions was about four times greater than in previous sessions of the General Conference — well over 20,000. A great many of these expressed concern about the growing moral permissiveness within the church, and the tendency of some of its institutions and agencies to take a far-out stance on some matters of theological and social concern.

A great many of these petitions had to do with dissatisfaction with the church school literature; with the church's involvement in racial and revoluntionary movements, especially those advocating or condoning violence; with the fact that the local church has so little "say so" about how World Service and other general church funds are spent; with the church's close affiliation with organizations such as the World Council of Churches and the National Council of Churches.

The General Conference seemed to assume that most of these petitions came from an insignificant fringe and did not represent any real groundswell of conviction within the church. Perhaps the General Conference was right in this assumption — if indeed this was its assumption. But if the assumption is wrong, then the United Methodist Church is in for an acceleration of protesting voices from its general membership.

Almost all of the petitions dealing with the matters mentioned above were voted "nonconcurrence" in the legislative committees which considered them. What the attitude of the petitioners will now be is a matter of speculation. We cannot know until time is allowed for the church's membership to digest and evaluate just what the General Conference did do. Their response may perhaps be felt by the time of the General Conference of 1976.

Another action of the General Conference which could be interpreted as ar ignoring of many voices from the loca churches has to do with the setting of budget and the funding of the same. Loca church leaders, both lay and clerical, have indicated that they wished to have a larger voice in determining how the money which they raise shall be spent. They want bette: representation in the decision-making as to what institutions, agencies and mission pro jects shall get how much money. Many o them frankly do not agree with the orde of priorities which have been worked ou by executives in the higher echelons. They feel that if they, in the local churches, are to raise the money they should have some voice in deciding how the funds shall be

Moreover, many laymen, and loca church pastors feel that they are being "taxed" so heavily in World Service and Conference Benevolences askings that they do not have the necessary money to fund all of the local and community missiona projects in which they ought to be involved. This complaint from the local churches can be viewed in one of two ways. It can be shrugged off as a poor excuse to justify a stingy giving level in the local church. Or it can be viewed as being a legitimate claim of one partner for a fair share of "empowerment" in the decision-making processes of the "corporation".

Perhaps there is some justification for both of these views. The giving level in our churches — our sense of stewardship — is not what it ought to be. But one reason for a relatively low giving level may grow out of this sense of being passed over in the

decision-making processes.

A very important two-year study involving 15 Protestant denominations has brought out the fact that about one-fourth of our people felt justified in withholding their money when they disagreed with how the national church leaders were spending it. Furthermore, the study revealed that there is a considerable difference of opinion between the grass roots people and the top echelon people on priorities for spending money. The former gave a lower priority to the following: supporting minority groups, building low-cost housing, influencing legislation, and providing fellowship activities for members.

We point this up not to indicate who is right, but to simply state the fact that there is a rather sharp difference in perspective between the rank and file membership and many of the top-flight executives of the church. Heretofore, the latter have pretty much called the tune, but the former have paid the bills. This state of affairs has become increasingly galling to local church leaders and members. Loyalty to the connectional system has been badly strained, and there are many people who feel that the local churches should have more right to pick and choose the missional causes which they will support, and to what extent.

There are many good reasons why the United Methodist Church cannot go as far toward "voluntarism" in giving as some

laymen are calling for. But we see no great reason why the church cannot place more of its missional enterprises on a voluntary support basis than is now the case. This would apply mainly to projects about which many United Methodists disagree. What would be wrong with placing the support for such projects on a voluntary basis? Then those who have strong convictions about their validity could give to these causes in proportion to their convictions. Those who disagree would then be freed from the inclination to withhold funds, and thus the whole giving level within the church could be expected to go up.

The main purpose of our connectional system is that by working together we may be enabled to accomplish more; not that through a connectional system a few leaders might "ride herd" upon a multitude. Where there is suspicion that the latter is the reality, there is complaint and foot-dragging.

We must maintain a carefully considered balance between a leadership which really leads and an order of church government which gives proper leeway for freedom and voluntarism all the way down to the local congregation. What is the proper balance between the two? Opinions will vary widely. Without structure and organization the United Methodist Church would level down to a formless mass - an ecclesiastical jellyfish. The kind of structure we speak of is not built of steel and bricks and mortar. It is build upon persons. Moreover, it functions best when certain persons because of their talents and skills are selected to perform certain responsibilities. But these persons must never forget this: structure exists for people and not people for the structure. Furthermore, all of us together must ever keep before us this fact: Jesus Christ is himself ultimately the one and only head of our church; and God, present among us in the Holy Spirit, alone can give us life, light and power.

# N.C. Conference Convenes Monday









Cannon

Green

Finger

Langford

DURHAM—The 147th Session of the North Carolina Annual Conference will be held in Durham June 5-8. Trinity United Methodist Church and Duke University are co-hosts for the expected 1,200 delegates.

This historic session marks the 200th anniversary of Methodism in North Carolina. Joseph Pilmore preached the first Methodist sermon in the state in September, 1772.

The Conference opens at 10 a.m. on Monday morning, June 5, with a service of Holy Communion conducted by Bishop William Ragsdale Cannon in Duke Chapel. The Memorial Service will also be held in the Chapel at Duke on Tuesday. All other daytime business sessions will be held in Page Auditorium.

The Monday and Wednesday evening Ordination services will be at Trinity Church in downtown Durham. On Tuesday evening, June 6, delegates will go to the Civic Center downtown for a "Bishop's Night" program, honoring Bishop Cannon. The Raleigh-based bishop is completing his first quadrennium in the North Carolina Conference.

Two bishops, Lance Webb of the Illinois Area and Ellis Finger of the Nashville Area, will be joined by Dean Thomas Langford of the Duke Divinity School and Mrs. Thomas P. Green of Louisville, Ky. as major visiting speakers. Mrs. Green is the president of the Southeastern Jurisdiction

United Methodist Women.

Bishop Webb will preach on Monday morning at the Communion Service and Bishop Finger on Monday night at Trinity prior to the ordination of the Elders. Dean Langford preaches on Wednesday night at the Ordination of the Deacons and the reception of candidates into probationary and Associate conference membership.

The Rev. Warren B. Petteway, pastor of First UM Church, Wilson, will give the Memorial Address on Tuesday.

Organization of the conference is set for Monday afternoon in Page Auditorium. Among those extending welcome are President Terry Sanford of Duke and the Rev. William K. Quick, host pastor. Edmund S. Swindell, Jr., lay leader at Trinity, and the Hon. James R. Hawkins, Mayor of Durham, and Dr. C.D. Barclift, host district superintendent, will also speak.

The Rev. W. Carleton Wilson, who was admitted into the North Carolina Conference in 1926 in Trinity Church, will conclude his twentieth year as Conference Secretary.

Dr. Graham S. Eubank, Fayetteville District Superintendent, president of the Cabinet, will give the composite report of the district superintendents.

The boards and agencies of the conference will report on their work during the past year and recommend programs for 1972-73. The conference is also expected

to nominate persons for the various General Conference Council on Ministries program divisions.

Of major interest during this Bicentennial Year of Methodism in North Carolina, will be the re-alignment of districts, the creation of a twelfth district, and the appointment of the first black district superintendent. Advisory study groups to Bishop Cannon have been at work throughout the year and the Bishop is expected to reveal either through this final pre-Conference issue of the *Advocate* or in the Conference session the new district and any realignment of present boundaries.

Ministers and lay delegates within a 35-mile radius of Durham have been asked to commute daily. Other delegates are reminded that Duke University provides sheets, pillowcases, towels and washcloths only. Each delegate should bring pillow, blanket and toiletries. All meals will be in the University Dining Halls on West Campus and admission to the Dining Hall and the Tuesday evening Bishop's Dinner at the

Civic Center will be by delegate badge only.

A total of fifteen luncheons, dinners and breakfasts are planned by various conference-related or Alumni groups. The Duke Banquet is set for Wednesday evening at 5:30 p.m. at Duke Memorial Church. The Minister's Wives Luncheon is at Trinity Church on Wednesday at 1:00 p.m. A list of other scheduled meetings will be in the delegate packet, available at Registration which opens at 8:30 a.m. in Flowers Lounge adjacent to Page Auditorium and the Duke Chapel. Mrs. Charles W. White, president of the Trinity United Methodist Women, is chairman of the Registration Committee assisted by UMW of the churches of Durham. Paul Vick, head of Special Events at Duke, and Bill Ouick have served as co-chairmen of the Planning and Entertainment Committee

The Conference will adjourn Thursday noon with the reading of the Pastoral Appointments by Bishop Cannon

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# WNC Conference Program Format Changed







Hunt

Laney

Huggin

The Western North Carolina Conference, launching forth into a new United Methodist quadrennium, will come together June 7-11 at Lake Junaluska.

The Charlotte and Albemarle Districts will be the hosts for the gathering of an expected 1,600 delegates who will come to the Southeastern Jurisdiction's religious assembly.

The program format will change this year. The Conference Program Council will present the work of the agencies in a multimedia drama and an Agenda Committee will decide daily when legislation will come before the delegates from the agencies.

Bishop Earl G. Hunt, Jr., will be presiding over his eighth annual meeting of the Conference and in less than two months the 282,000 United Methodists of western North Carolina will know whether he will be back to serve them for another four years.

The preachers for the meeting will include:

Dr. Thomas A. Langford, dean of the Duke University Divinity School, who will be the Conference Sunday (June 11) preacher; Dr. James T. Laney, dean of the Candler School of Theology, Emory Univ., who will preach the ordination sermon the

night of June 10; and Dr. James G. Huggin superintendent of the High Point District who will preach the Memorial Service Sermon the morning of June 10.

Devotional leaders will be Dr. Harley Williams, pastor of West Market Street United Methodist Church, Greensboro; The Rev. Trevor C. Jones, pastor of Brooks Memorial United Methodist Church, High Point; and Dr. Ernest Fitzgerald, pastor of Centenary United Methodist Church Winston-Salem.

The Conference agencies will be organ ized at 2:30 p.m. June 10, with officer elected for the quadrennium.

Here, briefly, is how the Conference program will look, day-by-day:

June 7-10 a.m., open hearings on prc grams of Conference agencies, Stuart Auditorium; 2 p.m., official opening of th Conference followed by the reports of th Committee on Rules, Board of the Ministry, Board of Pensions and Minimum Salary Commission; 7:30 p.m., agency another nominations by the Conferenc Cabinet, followed by a "State of th Church" address by Bishop Hunt.

June 8—Multi-media presentations o programs, projects and plans of Conference agencies during the 9 a.m.-Noon period;

p.m., Reception of Full Connection class; recognition of clergymen retiring; reports of four study committees, report of Committee on World Service and Finance; report of Committee on Hospitalization; and report of Conference trustees; 7:30 p.m., Conference business by Agenda Committee; 8 p.m., Echoes from General Conference.

June 9—Conference business by Agenda Committee, 9-11 a.m.; presentation of fraternal delegates; report of Conference treasurer, Fred D. Russell; 2 p.m., Conference business by Agenda Committee; 4:45 p.m., Conference Brotherhood; 7:30 p.m., Conference business by Agenda Committee; 8 p.m., Special music by an ensemble from Bennett College.

June 10-9:15 a.m., consecration of Lay Workers; 9:30 p.m., Conference business by Agenda Committee; 11 a.m., Memorial Service; 12 Noon, Conference business by Agenda Committee, Entertainment Committee, report of Conference statistician, Rev. R. Paschal Waugh; 2:30 p.m., organization of Conference agencies and election of officers; 4 p.m., organization of Conference Program Council; 7 p.m., service of ordination.

June 11—Service of Holy Communion in morning followed by Conference Sunday Worship Service; reading of the clergy appointments following the conclusion of the worship service, and adjournment of the Annual Conference.

During the meeting the Conference delegates will be asked to dedicate themselves to two priorities: "Deeper Commitment for Times That Test Us" and "Stronger Parishes for Better Ministry".

Cabinet members are limited to six years service in that office and two men will leave the superintendency under that church law at this meeting—Dr. Julian Lindsey, now heading the Greensboro District, and Dr. Harold Groce, now heading the Asheville District. In addition, Dr. J. Elwood Carroll, superintendent of the Albemarle District, will retire this year and come off of the Cabinet.

Host churches will be First United

Methodist of Charlotte and Central United Methodist of Albemarle. Their choirs will provide music for the Conference.

### N.C. Wesleyan Given Patio

ROCKY MOUNT——Mr. and Mrs. Frank E. Brown of Richmond, Va., have given funds to N. C. Wesleyan College for the construction of a student patio and campus plantings.

Plans for a student patio near the Student Union were completed last year by Wesleyan's Student Government Association working through a student committee. Brown heard of the proposed plans and agreed to underwrite the construction of the patio, plus ornamental plantings along the front of the campus, with a gift of approximately \$25,000.

### John Wesley Camp Meeting Set

The annual John Wesley Camp Meeting is scheduled for June 29 through July 9 at the camp grounds located in High Point.

Three evangelists will be preaching during the course of the meeting. Dr. Leon Chambers of Gadsden, Ala., is a commissioned evangelist in the Church of the Nazarene. He is director of Institutional Research at Gadsen State College. Dr. James Gibson of Wilmore, Ky., is an approved evangelist of the United Methodist Church. This is his fourth appearance at the John Wesley Camp. Dr. J.P. Trueblood of Hertford, a general evangelist of the Wesleyan Church, will be preaching for his third time at the meeting.

Rev. and Mrs. Don Rollings of Wilmore, Ky., will be the song leaders for the meeting. Dr. John R. Church of Winston-Salem, president emeritus of the Camp Meeting, will preach on July 4 at the morning service. Other participants include Dr. and Mrs. Thomas E. Jennings of Central, S.C., as youth workers, and Mr. and Mrs. William H. Smith, who will be the speakers for Missionary Day on July 6.

For further information contact B.L. Hovis, 2000 Boulevard St., Greensboro, N.C.

## Charlotte Choir To Tour Five Countries



Youth Choir of First Church, Charlotte

The Youth Choir of First UM Church, Charlotte, will leave on European Tour next week. During the period from June 8 through June 28 the young people will sing in England, Wales, France, Switzerland and Germany. The concert tour is being sponsored by Methodist churches in these countries.

The 46-voice choir is made up of 16, 17 and 18-year-old young people. The group has given over 100 concerts in the eastern United States.

The choir is conducted by J. William Stephenson. Kathryn Stephenson is accompanist. The Stephensons, a husband and wife team, are full time organist and choir masters of the church.





J. William Stephenson



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### Pfeiffer Trustees

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### Record Budget

Misenheimer, N.C.—Pfeiffer College trustees on May 15 gave tentative approval for a college operating budget of \$2,831,385 for the 1972-73 academic year. This represents an increase of \$145,464 over the past year.

The meeting, presided over by Board Chairman Arthur P. Harris, Charlotte, received a report from Dr. Douglas Reid Sasser, college president, which emphasizes plans during the coming year to seek funds to support the college's operating budget.

The Pfeiffer president said that the college would seek new sources of funds as well as to reactivate past financial patrons in the coming year.

Reports were received by the trustees from various committees. Among actions taken by the board were the following:

Reaffirmed a plan to raise at least \$300,000 in new money during the coming year to support the operating budget of the college, approved a broad program to increase the college's endowment from its present \$2,600,000 to \$5,000,000 and named two trustee life members.

D.W. Holt, Asheboro, and Dr. Rolf J. Ullestad, Carmel, Calif., both long time trustees, were named life members.

Officers were renamed for the coming year as follows: Arthur P. Harris, Charlotte, chairman; Raymond A. Jones, Jr., Charlotte, vice-chairman; Henry W. Culp, Jr., New London, secretary; and David Stedman, Asheboro, treasurer.

Five new trustees were approved for board membership subject to confirmation by the Western North Carolina Conference at their meeting in June at Lake Junaluska.

# GC Prexy Joins Board Of Education



Dr. David G. Mobberley

NASHVILLE, Tenn. (UMI)—Dr. David G. Mobberley, president since 1969 of Greensboro College, Greensboro, has been named acting head of the Department of Educational Institutions of the United Methodist Board of Education's Division of Higher Education.

Dr. Mobberley has been appointed to succeed Dr. Richard N. Bender, a staff member of the Board for 19 years, who has been named full-time executive director of the Association of Colleges and Universities for International-Intercultural Studies (ACUIIS).

Dr. Mobberley's responsibility will be the coordination of the Division's new program "New Generations for New Days" among the more than 100 schools and colleges related to The United Methodist Church.

The "New Generations for New Days" program, recently endorsed unanimously by the Church's General Conference in Atlanta, Georgia, is designed to bring world-wide attention to the values of church-related higher education by stressing admissions and fund raising. The

(Continued on page 27)

# Advocate Publication Board Receives Gift



Mr. and Mrs. George D. Finch

The Methodist Board of Publication, publisher of the North Carolina Christian Advocate, has received a gift valued at approximately \$5,600 from Mr. and Mrs. George D. Finch of Thomasville. The gift was in the form of one hundred shares of stock in the Wachovia Corporation, and was to be applied to the Thomas J. Finch Memorial Fund.

This Fund had been established by Mr. and Mrs. Finch in 1945, as a memorial to the father of Mr. George Finch, Thomas J. Finch. The latter, born in Randolph County in 1861, became a farmer, merchant, public office holder and industrialist after attending Trinity College. He was one of the organizers of the Thomasville Chair Company and helped develop it into one of the largest furniture manufacturing concerns in the country.

Thomas J. Finch and his wife Hannah Brown Finch were widely known for their interest in the church and in education. Dr. A. W. Plyler, who was at one time their pastor and who later became editor of the North Carolina Christian Advocate, said of them "the Finch home was 'the preacher's home' and no Methodist circuit rider, it mattered not how humble he might be, ever failed to receive a warm welcome in that elegant home."

With this most recent addition, the Thomas J. Finch Memorial Fund now represents a value of over \$32,000.

# Eugene C. Few Passes On



Dr. Eugene C. Few

Dr. Eugene C. Few died on Monday, May 22 after suffering an apparent heart attack at his home in Greensboro. He was taken to the hospital but died shortly thereafter.

A native of Greer, S.C., he would have been 76 on May 30. After graduation from Duke (Trinity) in 1917, Dr. Few joined the North Carolina Conference and began a long and distinguished career as an outstanding preacher, pastor and church administrator. Among the pastorates which he served are Edenton Street Church, Raleigh; Druid Hills Church, Atlanta; Riverside Park Church, Jacksonville, Fla.; West Market Street, Greensboro; and Myers

14

Park, Charlotte. He served twice as a district superintendent, first on the Greensboro District and then on the Gastonia District. He closed out his ministry as pastor of Ardmore Church, Winston-Salem, and retired in 1966.

During his ministerial career, Dr. Few held innumerable positions of responsibility in the United Methodist Church. He was a delegate to three General Conferences and to a number of Jurisdictional Conferences.

Memorial services took place at West Market Street Church, Greensboro with Dr. Harley Williams, pastor, and Bishop Earl G. Hunt, Jr. officiating. In his remarks, Bishop Hunt characterized Eugene C. Few as a man of indefatigable industry, unfailing gentlemanliness, and uncompromising integrity. He noted with admiration Dr. Few's achievements as preacher, pastor and administrator in the building up of "a galaxy of great congregations". The body was laid to rest at Forest Lawn Cemetery. Greensboro.

Among surviving relatives are his wife, Mrs. Maude Long Few, sons Eugene C. Few. Jr. and Thomas P. Few of Greensboro, Richard L. Few of Greenville, S.C. and the Rev. John F. Few, pastor of First United Methodist church of Dade City, Fla. Also surviving are five brothers and three sisters.

### TO THE MINISTERS OF THE WNC CONFERENCE

The Program and Reports was mailed to all ministers on May 27. Each minister is asked to see that his Lay Member(s) receive their copy.

Please bring the Booklet to conference as a very limited number will be available there.

> W.T. Medlin, Jr. Conference Secretary

# MWHODISA NRWS ROUNDUP

### PEACE STEPS BEING URGED

As a part of the Call for Peace initiated by the General Conference, United Methodists are being urged to take all possible steps in the interest of peace. Bishop John Wesley Lord of Washington, designated as the Council of Bishops' emissary to deliver a message on the Vietnam War to the President, is anticipating an opportunity to see President Nixon shortly after his return from Soviet Russia.

Among suggestions being made are that churches be open for prayers, that letters be sent to lawmakers, and that information be made available to churches on how they can implement stands for peace.

### WOMEN SEEK GREATER ROLE AS PASTORS

The desirability of more women becoming pastors is being promoted by the Women's Division of the Board of Missions. The organization's executive committee wants to work for greater acceptance of women as pastors and increased recruitment of women to study theology. \$10,000 was allocated to eight projects related to churchwomen's liberation.

In another action, the committee, meeting May 19-21, established a \$50,000 fund at Saint Paul School of Theology in Kansas City, Mo. in honor of Mrs. Wayne W. Harrington, Omaha, Nebr., who served for four years as national president of the Women's Society of Christian Service and the Weslevan Service Guild.

(Continued on page 18)

# Maness Named To Floyd Chair Of Religion



Dr. J. Horace Maness

MISENHEIMER—Dr. J. Horace Maness, head of the Department of Religion at Pfeiffer College, has been named the Mary Fisher Floyd Professor of Religion effective with the college's 1972-73 year.

The chair was founded in 1957 by the Women's Society of Christian Service of the Western North Carolina United Methodist Conference with a gift of \$100,000.

It was established to honor Miss Mary F. Floyd, a Methodist Deaconess and Professor of Religion at Pfeiffer since 1946. Miss Floyd was the first person to occupy the chair and she will retire from the Pfeiffer faculty on May 14.

Dr. Maness holds degrees from Pilgrim Bible College, Guilford College and Asbury Theological Seminary. He received his Ph.D. from Emory University in 1969.

# Six Puppetry Workshops Set At Banner Elk

Six workshops on puppetry will be held on Holston Presbytery Camp at Banner Elk this summer. The workshops are designed to help persons learn how to make puppets, write scripts and stage shows. Young people in the eighth grade and older as well as adult leaders and teachers are invited to attend.

The workshops are sponsored by the Resort Area Ministry Committee and the Experimental Ministry Committee of Holston Presbytery. R.A.M. is an ecumenical committee made up of members from seven denominations, including the United Methodist Church.

Workshops dates are July 4-9, 11-16, 25-30; Aug. 1-6, 15-20, 22-27.

For more information, send name and address on a post card to: Puppetry Workshops, Holston Presbytery Camp, Box 428, Banner Elk, N.C. 28604.

# GC Dean Resigns

GREENSBORO—Miss Mary Bethea, presently dean for student affairs at Greensboro College, will be on sabbatical leave for the last six months of 1972 with the Board of Missions of the United Methodist Church, during which she will engage in study relating to gerontology. She announced her plans following earlier resignation from the college post, effective June 30

Effective January 1, 1973, Miss Bethea said, she will join the staff of Brooks-Howell Home in Asheville, working with its director, Miss Reba McNabb. Upon the latter's retirement, at an undisclosed time, Miss Bethea will become director of the home where she previously was assistant director.

# Church of England Rejects Union With Methodists

After almost two decades of cultivation and conversations, the union of the Church of England and the Methodist Church in Britain is dead at least for the time being. On May 3 the General Synod of the Church of England took its vote on the carefully cultivated Anglican-Methodist Unity Scheme. The plan failed to receive the necessary 75% majority. Twice previously, the Methodist Church had approved the plan. Once previously the Church of England had fallen slightly short of the needed three-fourths majority.

While expressing great disappointment, Methodist Church leaders pledged themselves to lead the church in two important emphases: to fulfillment of its historic role, while at the same time pursuing the ultimate goal of organic unity.

Opposition to the Scheme within the Church of England came partly from Anglo-Catholics and partly from Evangelicals, according to the Archbishop of Canterbury, Dr. Michael Ramsey, who had led the fight to put the plan over. Prior to the four-hour debate on the Scheme, the General Synod had approved by a large majority the proposal that the Church of England should go into the Church of North India unity plan. Dr. Ramsey pointed out the incongruity of voting "yes" for the one scheme and "no" for the other. "What sort of God is it", he declared "who was willing and able to answer the prayer for laying on of hands in the North India scheme and not willing or able to answer the prayer in the Anglican-Methodist service?" Immediately before the vote the valiant archbishop had flung out these words: "I pray for Yes, but, come what may, Christ the Lord of the Church reigns. Long live God!"

Following the momentous vote, the General Synod passed a resolution requesting "the Presidents to consider what steps should now be taken in the cause of Chris-

tian unity in England to which it remains strongly pledged and in the meantime asks the Anglican-Methodist Liaison Commission to continue its discussion of matters of common concern."

Dr. Kenneth Greet, Secretary of the Methodist Conference, commented upon the outcome thus: "I am not surprised, but greatly disapponted. I believe the Christian cause has received a very great setback.

Another note was sounded by the Rev. Bernard Barker, general secretary of the Voice of Methodism Association, which had fought Methodism's entry into the Scheme. "The rejection of the Anglican-Methodist unity scheme should be a salutary lesson to Church authorities not to override the freedom of their members, to respect the rights of minorities, and to avoid the hasty closure of places of worship, contrary to the wishes of the local congregation."

Dr. Colin Morris, minister of Wesley's Chapel, London had this to say: "It is sad, but it is not the end of the world, merely a tactical reversal in the struggle for Christian unity. The real battle is being fought and won by local congregations forging links with their fellow-Christians at such a rate that the solemn assemblies of recalcitrant Churches will find themselves, like the Duke of Plaza-Torro, leading their troops from the rear. In the meantime, there is still a continuing job of mission facing the Methodist people. Let us get on with it without dissipating energy and time in vain regrets and protracted moratoriums."





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### Methodist News Roundup (Continued from page 15)

# FULL-TIME WORSHIP DIRECTOR NAMED

The Rev. Hoyt L. Hickman of Erie, Pa. will become the first full-time Director of Worship Ministries in the Board of Evangelism, soon to become a part of the new Board of Discipleship. Hickman has been secretary of the Commission on Worship since 1968.

### THREE UM STAFF MEMBERS CHOOSE ARREST

When about 150 persons took a petition for redress of grievances to Congress, a number of United Methodist were among them. The petition asked Congress to "exercise its Constitutional authority of control over the armed forces by voting an immediate cessation of all air, ground and naval operations in Indochina and by ending all military and economic appropriations for a war the Congress did not vote for and the American people do not want."

The petition was received by Speaker of the House Carl Albert, who thanked the group for coming and gave assurance that the petition would be sent to the proper committee. The redress leaders, however, pleaded that Congress make the war a priority issue and go into special and continuous session until it acts.

When the House did not heed the plea and instead adjourned at 5 p.m., the corridors were ordered cleared. 94 of the group refused to leave and were thereupon arrested by the police. Included among them were Miss Peggy Billings, Mrs. Mia Adjali, and Sister Helen Volkomoner, all three form the Women's Division of the Board of Missions. They were released on \$500 bond early the next morning, and appeared in court later that day. Charged with unlawful entry, they pleaded nolo contendere (no contest) and paid fines of \$25.00 each.

### FLORIDA COMMITTEE TO ASK RESTRUCTURE POSTPONEMENT

The Florida Conference Structure Committee is asking the annual Conference to retain present personnel of all boards and agencies for another year, while the committee continues to work on reorganization in the light of General Conference action. The committee is also requesting that a one-day called session of the annual conference take place later this year to adopt porposals for reorganization.

### **NEWS CAPSULES**

When the British Methodist Conference meets June 27-July 8 it will have four voting delegates representing the United Methodist Church. These four are Mrs. Wayne W. Harrington, the Rev. John F. Schaefer of the Board of Missions, Bishop O. Eugene Slater, new president of the Council of Bishops, and Dr. Michael C. Watson layman of Bamberg, S.C.

\* \* \*

A new Cokesbury store has been opened by the United Methodist Publishing House in a Dallas, Texas, shopping center. This step is part of a program to establish more book stores in suburgan localities. It brings the total number of Cokesbury book stores to twenty-three.

\* \* \*

A "rush" study leaflet on assassination is being prepared by the United Methodist Program-Curriculum Committee in the wake of the attempt on the life of Governor George Wallace. Due out about the middle of June, it will be mailed free to all district superintendents and local church coordinators of education. Quantities can be purchased from regional service centers.

### **OPPORTUNITIES**

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EPISCOPAL ELECTIONS IN THE SOUTHEASTERN JURISDICTION OF THE UNITED METHODIST CHURCH

by

Joseph Mitchell

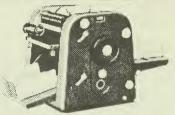
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# WOMEN'S NEWS

### North Carolina Conference

Mrs. Bruce Hargrove



GREENVILLE DISTRICT

Business IS Pleasure. This can be known by looking at the happy faces of the members of the Executive Committee as they met at the home of the president to plan their work. The out-going officers met with the new officers to share information and material. The Program Committee made plans for the 5 sub-district meetings to be held during the month of April.

The women were led in a District Day Apart in February by Mrs. J.E. Sponenberg, former Conference Chairman of Spiritual Growth.

Three women represented the district at the Southeastern Jurisdiction Society-Guild Conference held in Charleston, S.C. They were Mrs. Harold Leatherman, Miss Elizabeth Walker and Mrs. David Whitaker. The women serving as officers for the Greenville District are:

Mrs. Harold Leatherman, Kinston-President Mrs. Robert T. McGauhey, Farmville-Vice-President Mrs. Billy Cuthrell, Grimesland-SecretaryMrs. Van C. Fleming, Greenville-TreasurerMrs. O.B. Turner, Rt. 1, Grifton-Chairman,Missionary Education

Mrs. David Giles, Greenville-Chairman Spiritual Growth

Mrs. Edith Sugg, Snow Hill-Chairman, Christian Social Relations

Mrs. Karl Hardee, Rt. 1, Greenville-Program Materials

Guild Chairman-Miss Elisabeth Walker, Greenville

Sub-District Chairmen are:

Belhaven: Mrs. Elizabeth Windley, Belhaven

Greenville: Mrs. Beatrice Weilenman, Stokes

Kinston:

Snow Hill: Mrs. C.W. Wooten, Stantons-burg

Washington: Mrs. Everett E. Bryan, Rt. 4, Washington



The Women's Society of Christian Service of the Wake Forest United Methodist Church honored Mrs. Wallace Sherron (left) with a Special Membership pin and Mrs. J.W. Hollowell (right) with an Honorary membership during the morning worship service recently. Mrs. L.D. Gill (center) told of their service to the church and the W.S.C.S.

# ATTENDS SEJ MEETING IN CHARLESTON

Many ladies from this conference boarded a Charter Bus at the Methodist Building in Raleigh for the trip. The trip was very enjoyable and the meeting superb.

The Theme for the meeting was IN THESE TIMES WOMEN. Roles of women and the many and varied issues of these days are call for immediate attention. The voice of the Christian woman is needed to face these times of turmoil.

Miss Theressa Hoover, the church's top woman executive of the Women's Division, said it is time for our women's group to determine who we are and what will keep us in mission.

Mrs. Thomas P. Green of Louisville, Ky., was installed as new president. You were made to take a real close look at your religion. The Agape Meal was very inspiring.

Other new officers from the area were

Mrs. John W. Crawford, Raleigh, Mrs. Charles Dorsett, Mt. Gilead, Mrs. Alvin Morrison, Statesville, and Mrs. James E. Smith, Greensboro, N.C.

The following attended from this area, Mrs. Mildred Fry, Mrs. Jean Dorsett, E.G. Craig, Earl Peterson, A.B. Roberts, George Tyson, John W. Crawford, Harold Mann, T. Marvin Vick, Jr., Charles R. Miller, J.O. Watson, Alton Tripp, Herbert Mullen, Sr., A.M. Stanton, Bruce Hargrove, Robert Minor, Grier Garrick, Robert Mattocks, Gerald James, A.D. Haverstock, C.H. Rich, Neill Scott, T.J. Jones, R.G. Wilson, C.P. McMillan, Gladys Warren, Clarence Cade, Harold Leatherman, David Whitaker, W.L. Hickman, Lena Gray, K.R. Kellar, B.L. Holloman, W.B. Joyner, Maude Sprinkle, E.R. Thomas, Miss Elizabeth Walker, Mrs. D.B. Bizzell, Bonnie White, Juanita Scott, Berneice Krick, Geneva Sloan, Elizabeth Shuford, Miss Mary O. Shufford, Mrs. Emily Bullock, James Bundy, Misses Virginia and Addie Jones, James H. Mc-Callum, H. Kathryn Mitchem, L.D. Gill, Robert Snow, J.W. Hollowell, James High, Leslie Thompson, Miss Stella Stone and Mrs. L.B. Harmon

# WOMEN'S NEWS

### Western North Carolina Conference

Mrs. John C. Wright



### NOMINEES FOR CONFERENCE OFFICE

The names of nominees for offices in the Conference Women's Society of Christian Service and Wesleyan Service Guild were announced this month by the respective Committees on Nominations of the two groups.

In the *Women's Society* the nominees are: Mrs. Fletcher Nelson, Morganton, president; Mrs. Ray Simpson, Jr., Kannapolis, vice-president; Mrs. Charles Brackett, Jr.,

Asheville, secretary; Mrs. Orell Lineberger, Stoneville, treasurer; Miss Fannie McCallum, Greensboro, Christian Social Relations; Mrs. Paul Feezor, Salisbury, Missionary Education.

Mrs. C.C. Phillips, Charlotte, Spiritual Growth; Mrs. Edwin Ford, Shelby, Chairman Committee on Nominations; Mrs. J. J. Patterson, High Point, program materials; Mrs. George Dalton, Lewisville, parliamentarian and Ch. Com. on Constitution and Bylaws; Mrs. W. Frank Redding, Jr., Ashe-

boro, historian.

Mrs. James S. Price, Charlotte, Ch. Com. on Scholarships; Mrs. Julian Lindsey, Greensboro, Ch. Public Relations; Mrs. James E. Smith, Greensboro, and Mrs. S. Ray Lowder, Lincolnton, members-atlarge.

In the Conference Wesleyan Service Guild they are: Miss Ronda Robbins, Thomasville, chairman; Mrs. Jimmy Everhardt, Lexington, secretary; Mrs. B.L. Sherrill, Franklin, and Miss Bernice Norwood, Greensboro, members-at-large; and Mrs. George Phillips, Winston-Salem, Ch. Com. on Nominations.

### **GUILD WEEKEND**

BREAKTHRU will be the theme of the Annual Wesleyan Service Guild Weekend to be held at Lake Junaluska June 16-18. Mrs. Odell Brown, Boonville, Conference Chairman of the Guild, will be in charge of the program.

The main feature of the business session will be the election of officers for the Guild. The high light of the meeting will be a sermon by Dr. Wallace Fridy, president of the South Carolina Conference Program Council. His topic will be, "Who Touched Me?"



Dr. Wallace Fridy,

The program on Friday evening will feature a panel on news of General Conference, with Mrs. Carl King, Mrs. Leslie Barnhardt, Mrs. Alvin Morrison and the Rev. Claude Young, Jr. as panelists. Miss Martha King of Rome, Ga. will speak on the structure of the new "one inclusive organization." At the end of the session the Guilders will make a pilgrimage to the Junaluska Cross for a worship service.

At the Saturday morning session Mrs. Paul Feezor, Conference Sec. Missionary Education, will present "Breakthru in Missions" and a business session will be held.



Rev. John K. Bergland

In the afternoon many new forms of ministry of the church will be presented by speakers, including the Rev. John Bergland of Dayton, Ohio, Rev. Cecil Myrick of Charlotte, Bryant Bivins of Dobson, N.C., Rev. Frank B. Turner of Murphy, Mrs. C. C. Phillips of Charlotte and Mrs. Fred Brendell of Bethel.

On Saturday evening there will be a service of worship and dedication with an Agape Feast and the newly elected officers will be installed.

On Sunday morning the Rev. Bergland will lead a service, "Breakthru in Reality", after which the assemblage will divide into district groups for planning.

Mrs. J.D. Key of Winston-Salem is Chairman of the Committee on Program for the Annual Weekend.

### Letter to the Editor

#### DS's SHOULD BE ELECTED

I appreciate your timely editorial, Feb. 10, 1972, concerning petitions to the General Conference. Since you are planning to carry material about the problems and issues, here's one I think should be mentioned—the problem of the appointment system. I believe this problem could be dealt with effectively if the district superintendents were elected by the ministers and laymen of the annual conference in the respective districts.

As we now have it, the tail wags the dog. The local church is basic in any form of church government, If there were no local churches, there would be no United Methodist Church. The appointment system as we now have it is a bold denial of the primacy of the local church. The bishop is "the big wheel," the "head man". The district superintendent is regarded as the bishop's assistant. The district superintendent is not the assistant of the ministers and local churches in his district. The district superintendent must hang on to the coat tail of the bishop, and unless the ministers and local churches can find a coat tail to hang on to, they are left in the lurch. What we have is a chain of hierarchic coat tailing downward from the office of bishop, with the local church on the end of the line.

Limiting the tenure of office for the bishop and district superintendent, and establishing a minimum salary for the minister does not come to grips with the problem. The election of the district superintendent by the ministers and laymen in each district would make the district superintendent amenable primarily to the ministers and local churches in the district; to assist them in carrying out the program of the church, help eliminate difficulties in the churches, especially, difficulties between ministers and local churches, and establish Methodism in the churches and communities. This would eliminate so much moving of ministers in trouble.

As we have it now about the only real value of the office of district superintendent to the local church is moving the minister in trouble, without ascertaining the nature of the trouble or helping avoid a crisis. When a minister in trouble is moved, especially, unless he has been there the accepted four years, he carries the stigma of failure. Too, the local church is lost to the spirit of Methodism. The minister is moved, not the local church. Those instrumental in moving the minister are encouraged to think and say: "We moved the last man. If you don't do to suit us, we'll move you". Thus Methodism is undermined through the office of district superintendent.

The psychology of destruction follows a pattern of assumption such as this:

- 1. The district superintendent is the assistant to the bishop, among other things, to furnish information or mininformation, as the case may be, and assist in appointment making.
- 2. The minister has a job for life so long as he behaves himself, no matter how many churches he may tear assunder, or set back for fifty years.
- 3. The minister is qualified for the office. Therefore, he is turned loose on the churches with the tacit understanding, "You're on your own".
- 4. The district superintendent assumes no responsibility to the minister or the local church but to move the minister in trouble.

I see no remedy to this growing impression but to have the district superintendent elected, not nominated, by the laymen and ministers of the district prior to his appointment by the bishop.

> Fred H. Shinn Albemarle

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### Sunday School Lesson

By Dr. RAYMOND A. SMITH (International Lesson Series)

FOR JUNE 11

# MEETING GOD THROUGH THE SCRIPTURES



Background Scripture: Psalms 119:9-18, 97-104; 2 Timothy 3:14-17 Lesson Scripture: 2 Timothy 3:14-17; Psalms 119:9-18

"The Bible is the book everybody praises and nobody reads." We have all heard that statement. Of course it is, like many other such observations, not literally true. However, it is near enough to the truth to alarm those who feel our life in the world would be vastly poorer were it not for the Bible and its influence. Picking up a book of religious quotations, we find it contains over two hundred quotations about the Bible. These come from, in general, the world's great people. Some were clergymen, but nearly every area of life was represented-artists, musicians, poets, statesmen, novelists, scientists and other leaders of thought. Nearly all of these spoke in the most complimentary fashion of the Bible.

Now if the Bible is all that important, why don't people read it more? One could hazard many guesses, but there is not enough space available to do this. Perhaps your class would like to make this a topic for discussion.

Our aim in this lesson is to discuss the Bible as a resource for our spiritual comfort and growth. It is an important belief among Christians that the Bible is the inspired word of God. It has been said that inspired writing is the kind of writing that has the power to inspire those who read it. Scholars tell us the word "inspire" means literally "to breathe into." It is the same Hebrew word that is used in Genesis 2:7 where it is said that "God formed man from the dust of the ground and breathed

into his nostrils the breath of life." So it has become the faith of the church that God likewise breathed his own Spirit into those who wrote the Scriptures.

Jesus, facing temptation (or testing) in the wilderness, found the Scriptures of his people a very present help, quoting from the book of Deuteronomy. Also in Luke 24:27 we are told the risen Lord used the testimony of inspired Scripture to bring courage back into the hearts of his distraught disciples. We could mention also the sermons of Peter, Paul and Stephen in the book of Acts as examples of men who found in the Scriptures evidence for God's mighty acts in history, and, further, that God was still acting in sending Christ into the world.

In 2 Timothy 3:14-17 there is an account of how one of the leaders of the primitive church had been equipped for the work he was called to do by early training in the Scriptures. This training had come to him through the loving instruction of a devout mother and grandmother. He is urged to "continue in what he has learned" which might be paraphrased "Stand by what you have learned." He is reminded that "Every inspired Scripture has its uses for teaching the truth and refuting error, for the reformation of manners and discipline in right living, so that the man who belongs to God may be efficient and equipped for good work of every kind" (see 2 Timothy 4:17, NEB).

For our second Scripture lesson we are directed to Psalms 119:9-18. This psalm, the longest in the Psalter, has been classified as a "wisdom psalm" with special concern for the law of God. There are various names for the law in this psalm

such as "statutes", "precepts", "commands", "ordinances" and "decrees." But the main emphasis is on the law as a resource for day to day living. It shows man the way to live.

Some Christians have greatly misunderstood the Hebraic view of the law. Jews have been pitied by some who say they are sorry for them as they strive to obey so many rules and regulations. But this is far from true. Helmar Ringgren, a well-known authority on the Psalms, has written in reference to Psalm 119: "The law is not regarded here as a list of difficult duties. On the contrary, it is a gracious illumination for man's welfare, an instruction in God's will for which the psalmist feels profound gratitude. He loves God and finds joy in his law." Verse 9 says: "With my whole heart I seek thee." Now in the Hebrew view of human personality the heart was the seat of the intellect, not of the emotions, as in our generally accepted view. This would mean, therefore, there is such a thing as what Spinoza called "the intellectual love of God." We don't have to "turn off our minds" when we read the Bible!

SUNDAY SCHOOL LESSON

FOR JUNE 18

### MEETING GOD THROUGH PRAYER

Background Scripture: Matthew 6; Isaiah 55:6-11

Lesson Scripture: Matthew 6:1-15

The popular idea of prayer sometimes comes through in unexpected ways and places. Regarding athletic events, for example, fans will sometimes be quoted as saying of one of the competing teams: "They haven't got a prayer." This means they are sure to lose the game. Thus sometimes, without thinking, we betray our lack of faith in prayer as a power to change things.

In the religious traditions of our culture we can see that both Judaism and Christianity have given a large place to prayer, though perhaps not so much as the Moslem faith which requires that the believer pray at least five times a day. As we shall see, as this study proceeds, the book of Psalms is largely a prayer-book, containing many prayers that were sung in the temple services. Entire books have been written on "The Prayers of the Bible", but how many of us have ever taken time to read them? In this lesson our aim is to concentrate our attention on fifteen verses of the sixth chapter of the Gospel according to Matthew, in which some of Jesus' teachings about prayer are found.

Notice in Matthew 6:5 Jesus assumes that he is speaking to people who already have the habit of prayer. He doesn't say "if you pray", but "when you pray." He then cautions them against using the high privilege of prayer as a means of displaying hypocritical piety. We have the somewhat laughable picture of a man blowing a loud blast on a trumpet and then, when he is sure everybody is looking his way, begins his prayer! There is a story of such a prayer once being given in a church in Boston. The next day a newspaper reporter who evidently had a good deal of insight wrote this: "At the meeting the Rev. Dr. X delivered the most eloquent prayer ever directed to a Boston audience." Jesus said of such prayers: "I tell you this: they have their reward already" (that is, they were looking for men's praise and they got it, but that was all they got).

Jesus urges prayer that is a private encounter between the soul and God. He says: "go into a room and shut the door, and pray in secret." He warns, too, against long and repetitive prayers, comparing them to the incantations of the pagans. The New English Bible translates Matthew 6:7 this way: "In your prayers do not go babbling on like the heathen who imagine that the more they say the more they are

likely to be heard." Once the famous evangelist, Dwight L. Moody, called on a man to pray in a public meeting. The man went on and on until, finally, Moody said: "Friends, let's sing a hymn while this brother is finishing his prayer."

It is in this 6th chapter of Matthew that we find what has come to be called "The Lord's Prayer." There is a vast amount of literature on this prayer, but it is more important to pray it than to read about it. Verses 9 and 10 are petitions for the coming of the Kingdom of God. The ancient rabbis believed in the coming Kingdom, and one of them recorded the statement that: "A prayer that omits prayer for the Kingdom is no prayer at all." So, it is only after we have prayed for the realization of God's larger purpose in history that we are to voice our own needs.

We might notice, too, that the petition for the necessary daily food is followed by a prayer for forgiveness. How appropriate that these two prayers should be together! It means that we cannot live fully without forgiveness any more than we can live without food. When we are fortunate enough to live in a family where daily forgiveness is practiced, or in a church where each forgives all, and all forgive each, then we really begin to have a foretaste of life in the Kingdom of God!

The petition to be delivered from "temptation" is probably often not understood. The word translated "temptation" does not mean God intends to "lure men into evil", and we are saying "please don't!" The word means a "trial" or "testing." According to James 1:13 no one should say "I am tempted by God." God does not tempt anyone. The petition reflects accurately the feeling of all of us that we hope and pray that the tests life imposes upon us will not be more than our frail souls can bear. In verses 14-15 we are reminded of the truth that God's forgiveness of us is conditioned upon our forgiveness of others. In other words, Divine forgiveness depends on our forgiving others.

# GC Alumni Awards Given to Missionary, Educator

GREENSBORO—A missionary in the Orient for 40 years and a speech and hearing educator are this year's recipients of Greensboro College's Distinguished Alumni Awards.

Miss Ethel Bost of Cornelius, N.C., and Miss Thelma Albritton of Eastern Michigan University were honored April 15 at GC's Alumni Day Luncheon in the college dining room. Dr. David G. Mobberley, GC President, made the awards presentation.

During a brief business session, Mrs. R.L. Keggereis of Raleigh was elected Alumni Association president, succeeding Mrs. William S. Ward of Greensboro. Other new officers are: Ken S. Anderson, Jr., of Greensboro, president-elect; Mrs. Jack Pritchett of Burlington, first vice-president;

Mrs. G.A. Page of Yanceyville, second vicepresident; Tom White of Asheboro, corresponding secretary; Mrs. W.M. Duncan of Greensboro, treasurer; Rev. Lou Murray of Denver, N.C., chaplain, and Mrs. Edith Prosser of Greensboro, historian.

The Distinguished Alumni Award to Miss Bost cited her for "Christian faith... exemplified by dedicated and effective service to her fellow man as Sunday School and Bible teacher, church musician and missionary to the Orient for 40 years." Miss Albritton was cited for "making life richer and more meaningful for others as a wise and understanding Girl Scout counselor and advisor and as a dedicated and unselfish leader in speech and hearing education."

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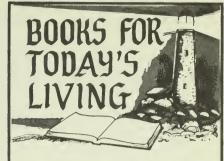
(continued from page 13)

schools and colleges of the Church are seeking students whose interests are directed toward a life of service to humanity. Collectively, the schools and colleges are setting out to raise \$400,000,000 for the

five-year period, 1973-78.

Dr. Mobberley was professor of biology at Lycoming College, Williamsport, Pa. from 1965 to 1969 before going to Greensboro College as president. He was dean at Lycoming from 1958 to 1964 before going to The American University, Washington, D.C., as dean of the College of Arts and Science. He has also served on the faculty of Simpson College, Indianola, Ia. and Iowa State University, Ames, Ia,

The appointment changes, announced by Division of Higher Education General Secretary Dr. Myron F. Wicke, will be effective July 1, 1972.



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# Churches On Advocate Club Plans

Since the last list of All-Administrative Board and Every Family Plan subscribers was carried in our March 9 issue, more than 200 churches have joined one or the other of these plans. We are grateful for this response and hope that the churches who not yet sent in their subscriptions will do so soon.

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# CAROLINA BRIEFS

Two-ministers of the WNC Conference were among four persons honored in the 1972 issue of Pertelote, the college annual of Brevard College. The two ministers are the Rev. Orion N. Hutchinson, Jr. and the Rev. Luther H. Lawing. The latter is Student Financial Aid Director at Brevard College and Assistant Professor of Religion. Hutchinson is pastor of Brevard's First UM Church and Special Lecturer in Religion at the college. Two others were included in the special recognition. They are Leon H. Lee, Jr., Chairman of the Division of Languages and Assistant Professor of English, and Mrs. Doris L. Potts, Assistant Professor of Biology.

\* \* \*

On Saturday, May 13, Huntersville UM Church climaxed Family Week with a dinner in the fellowship hall. Honored were Rev. Vernon A. Morton, pastor of the church for the past four years, and Mrs. Morton. Mr. Morton will retire at Annual Conference after 42 years in the ministry, and Mrs. Morton is retiring from the teaching profession after 30 years. The Mortons were given a gift shower by church members at the end of the dinner. The gifts were presented in a laundry basket on which all the church members' names had been printed.

Rev. Rufus H. Stark, pastor of Grace UM Church in Wilmington, was elected chairman of Wilmington-New Hanover Human Relations Commission at its March meeting.

Hopewell UM Church, Statesville District, will observe homecoming day June 4 at 11 a.m. Rev. Joseph E. Green, a former pastor, will preach. Lunch will be served following the morning service. Former

members and former pastors are invited.

The WSCS of Fifth Avenue UM Church. Wilmington, sponsored an open house at the church parsonage recently. Rev. and Mrs. George W. Ports, Jr., received guests at the door. The parsonage has been redecorated and renovated, at a cost of approximately \$6,000.

Teresa Gurganus of Clarendon has been named statewide winner in the North Carolina 4-H foods and nutrition project. As a state winner, Miss Gurganus will receive a trip to the national 4-H Congress in Chicago in November, where she will compete for a national scholarship. Daughter of Mr. and Mrs. Vernon Gurganus, she currently is the secretary of the Wilmington District UMYF.

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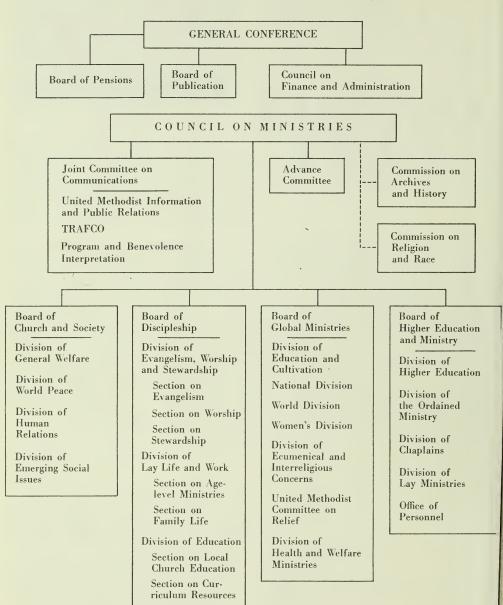
Sponsors of a rally at Pleasant Hill United Methodist Church, Seagrove, are shown here with the pastor, Rev. G.L. Warren, far right. His wife, who was in charge of the rally, is beside him. Total amount raised was \$1,452.24, which is to be used toward the construction of a new front for the church. (Photo by Ralph Bulla).

#### WNCC MINISTERS WIVES MEETING

The Ministers' Wives' Fellowship of the Western North Carolina Conference will hold their annual meeting at the Youth Center on the grounds of Lake Junaluska Assembly from 3-5 P.M. June 10 during the week of Annual Conference Meeting. One dollar tickets for the Saturday afternoon Wahini Mini Luau will be on sale at the entrance to the auditorium before and after sessions on Wednesday through Friday. Nursery will be available with charge made for children under four; dress informal.

Mrs. Julian A. Lindsev President

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Quadrennial commissions authorized by the General Conference include Commission on the Status and Role of Women; Continuing Comission on the Black Colleges; and Study Commission on the Episcopacy and the District Superintendency.

#### NORTH CAROLINA

# christian aovocate

Vol. 117

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No. 12

# ANNUAL CONFERENCE EDITION



Participants in the ordination service for elders at the N.C. Conference were Rev. William K. Quick, host pastor, Bishop William R. Cannon, and Bishop Ellis Finger of Nashville, Tenn.

NC Conference Appointments Page 6

WNC Conference Appointments
Page 13

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## Highlights of N.C. Conference

Two historic firsts took place at the North Carolina Conference, meeting June 5-8, at Durham. The more than 1,200 delegates attending the 147th annual session:

\* Created a committee to study the needs for marital and family counseling among Methodist ministers. Rev. W.W. Sherman of Aldersgate Church in Chapel Hill made the recommendation, saying that ministers can benefit from the same kind of counseling they often give in ministerial counseling. Hiring of an area counselor for the conference was suggested. Another proposal was that ministers be repaid for whatever professional services they require in their own communities. The committee on Pastoral Care is to study the needs and means of furnishing counseling services to conference ministers.

\* Heard that the net conference membership increased 500 over the preceding year, reversing a trend in recent years of declining membership. "We have turned the tide in membership, which is the main thing," Bishop W.R. Cannon told the delegates.

\* Elected Dr. Kimsey King, pastor of Woodland Methodist Church, as its new secretary. Rev. W. Carlton Wilson, who retired as conference secretary after nearly 20 years, was presented with an engraved silver tray and received an ovation from the conference delegates.

\* Named Dr. Edward Legates of Raleigh as "layman of the year." Dean of the School of Agriculture and Life Sciences at North Carolina State University, he was cited as a "dedicated Christian, loyal churchman and distinguished science educator."

\* Selected Ocean View UM Church at Yaupon Beach as the "church of the year." It was cited for "unparalleled and creative ministry in the face of disastrous circumstances" when Oak Island was cut off from the mainland last year after a bridge hit by a vessel collapsed.

\* Approved a budget of slightly over \$3.3 million for the fiscal year.

\* Rejected resolutions on busing, firearms control and support of the General Conference's stand on the Vietnam War The Conference Board of Christian Social Concerns had recommended that the conference urge North Carolina's congressional delegation to support stricter gun controls, including a ban on possession of handguns except by lawmen and licensed store owners. The resolution also called for a 10-day waiting period on all applications to purchase guns, and called on the U.S. attorney general to propose a constitutional amendment to make gun control laws legal in the event they are thrown out in court tests. Delegates rejected this resolution.

The report of the Board of Christian Social Concerns called upon United Methodists to "confess our action in Indochina as a crime against humanity," and requested cessation of bombing, withdrawal of all military forces and congressional support by the end of 1972. A susbtitute motion offered by the Rev. John Cline of Burlington was approved. The substitute motion said, "We call upon the congressional leaders from North Carolina to use their influence to intensify the search for solutions that promise a cessation of hostilities in Indochina and the removal of all members of U.S. armed forces from Vietnam, Laos and Cambodia. We pledge our own prayerful support . . . "

The Commission on Religion and Race offered a resolution "to support the use of busing where appropriate for school integration and to oppose legislative action or

#### EXTRA COPIES AVAILABLE

Extra copies of this issue of the *North Carolina Christian Advocate*, which contains appointments for both the N.C. and WNC Conferences, may be ordered from the Advocate office, P.O. Box 508, Greensboro, N.C. 27402. A single copy will be 25¢; five or more copies will be 15¢ each. More complete news coverage and pictures of the two conferences will be carried in the June 29 issue of the Advocate.

constitutional amendments prohibiting such busing," which was defeated by the delegates.

\* Approved resolutions to encourage reforms in the penal system, on child care

and on consumer protection.

\* Participated in an ordination service in which Mrs. Gladys Williford of Smithfield, a widow with four children, was ordained as a deacon. She is the first woman to be ordained into the ministry by the North Carolina Conference.

\* Heard appointments read by Bishop Cannon for the 1972-73 Conference year. (See page 6)

A twelfth district, the Rockingham District, was created by Bishop Cannon. He appointed Rev. J.V. Early as superintendent of the new district. Rev. Mr. Early had been superintendent of the Sanford District. Rev. James H. McCallum, pastor of the Wilson Temple UM Church in Raleigh and administrative assistant to the Cabinet, was named superintendent of the Sanford District, Rev. Mr. McCallum is the first black district superintendent in the history of the North Carolina Conference.

## The WNC Conference In Brief

Delegates to the Western North Carolina Conference, meeting June 7-11 at Lake Junaluska, heard Bishop Earl G. Hunt, Jr. in his "State of the Church Address" call for increased involvement of laymen throughout the life of the church. Some other highlights of the conference sessions are outlined briefly below.

\* A budget of \$2,900,000 for the remaining seven months of 1972 and a 1973 budget totaling \$5,200,000 were adopted. This represents an increase of 11 per cent in next year's budget.

\* Besides the \$5.2 million budget adopted for 1973, it was voted to include in the askings from the churches a total of \$159,000 for the black colleges.

- \* Retiring Conference Treasurer Fred D. Russell of Charlotte was given a standing vote of appreciation, and it was decided to dedicate the 1972-73 Conference Journal to him.
- \* Rev. John Robinson Sills, who has been serving the Eden-Leaksville Charge, was named assistant treasurer for the remainder of 1972 and on Jan. 1, 1973, will become treasurer and business manager of the conference.
- \* Bishop Hunt was authorized to call upon his people in the WNC Conference to observe a day of prayer for peace. The request came in connection with the report of the Board of Christian Concerns. He said he would issue the call within the next 60 days.
- \* The Christian Social Concerns Board's recommendations included support

for the U.S. Senate's ratification of the Genocide Treaty and The Charter of Human Rights of the United Nations. Another recommendation proposed the training of Christian Social Concerns directors for aiding draft-age youth in making choices relative to selective service with full knowledge of options, responsibilities and results inherent in the choices.

- \* Two statements on the war in Indo-China were placed before the delegates. The statement brought by the Board of Christian Social Concerns was essentially an endorsement of the resolution approved by the General Conference of the United Methodist Church in Atlanta in April. The second statement was introduced by the Rev. Carl Judy, missionary to Korea now on leave. Judy's statement commended the withdrawal of 500,000 U.S. military forces and called upon the president to pursue every available method of establishing peace. It was suggested that both reports be used for guidelines in discussing the war at the local church level.
- \* The special committee on (the location of) conference headquarters was given permission to report to the 1973 annual conference, thus continuing its study for another year.

\* George E. Lyndon was named coordinator of television and radio ministries for the conference. He also will be pastor of Highland Church in High Point.

\* Delegates voted to reduce the number of district in the conference from 14 tc 13, as recommended by the Special Committee on Personnel and District Boundaries. A mandatory deadline of 1974 was set for this. Also, voiced was a non-mandatory desire that district superintendents' offices be separated from the district parsonages.

\* It was reported that with a membership of 281,758 the WNC Conference showed a net loss of 609 members in 1971-72. Church school membership showed a decrease of 3,962, the total now

being 203,320.

\* Two recommendations of the Commission on Religion and Race were approved: That each district program council establish a task force on community involvement; also, that the joint commission to study racial policies be continued and that its work shall include every board, agency and institution sponsored or supported by the conference.

\* Dr. Julian A. Lindsey, former superintendent of the Greensboro District, was announced as the new director of the Conference Program Council, replacing Dr. J. Clay Madison. Dr. Madison was appointed as the new superintendent of the Asheville District. Four other districts received new superintendents. These men are: Albemarle District, Rev. Ray F. Swink; Greensboro District, Rev. Orion N. Hutchinson, Jr.; High Point District, Dr. H. Eugene Peacock, and Waynesville District, Rev. John L. McWhorter. There were 220 changes in local United Methodist pulpits. (See Page 13 for WNC appointments.)

\* The Board of the Ministry recommended 18 ministers for full connection membership in the Conference, 12 for probationary membership, three for associate membership, 18 for elder's orders, and 24

for deacon's order.

\* Bishop Ole E. Borgen of the North Europe Area of the United Methodist Church was elected an honorary member of the Conference.

\* Wednesday, June 21, was set as moving day.

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## Appointments—NC Conference 1972-73

(Note-Changes in appointments from 1971-72 are indicated by italic.)

#### BURLINGTON DISTRICT

District Superintendent, E.B. Fisher Bellemont-Hoyt Cheek Bethel-Donald Gum Burlington: Davis Street-R.E.L. Moser Faith-C.F. Hirschi Front Street-J.M. Cline Associate-R.S. Pullman

Minister of Education-Fred Falls, Jr. Grace-Wayne Wegwart

St. Paul's-W.R. Crowder

Webb Avenue-Trinity-G.W. Johnson

West Burlington-Randall Baker Burlington Circuit-Allen Ridenour

Carrboro-Nathan H. Byrd

Cedar Grove-Prospect-R.L. Wallace

Chapel Hill: Aldersgate-W.W. Sherman, Jr.

Amity-Hugh H. Cameron Orange-J.A. Noseworthy University-H. Langill Watson Chestnut Ridge-Neil McDavid Cobb Circuit-H.T. Pickett

Efland-Bobby Whitfield

Eno-Palmer's Grove-Billy F. Seate

Fairview—C.N. Burgess

Friendship-George A. Davis

Graham: Christ Church-Cedar Cliff-Jerry Turner

First-R.C. Mooney, Jr. Haw River-W.L. Wolfe

Hebron-W. Ed. Privette

Hightower-John L. Farthing Hillsboro-Herman N. Ward, Jr.

Leasburg-Salem-Charles Hutchinson

Lebanon-P.F. Newton Mebane-R.I. Epps Milton-John K. Young

Mount Hermon-H.L. McLaurin

New Hope-Purley-Lewis Dodson

New Sharon-R.R. Knowles

Rock Creek-G.M. Deal St. Luke's-L.C. Byers, II

Salem-Chapel—Carson Wiggins Saxapahaw-Murry DeHart

Shiloh-S.J. Starnes

Swepsonville-A.B. Falls, Jr.

Union Grove-W.E. Braswell

Walnut Grove-Clark Poole

Whitney Cross-C.E. Woodruff, Jr.

Yanceyville-H.L. Harrell

Chaplain, United States Army, W.B. Starnes, Shiloh CC

Chaplain, Veterans Administration, John R. Blue, Union Grove CC

Assistant Professor, Louisburg College, Sidney E. Stafford, Chapel Hill: Amity CC

Director of Student Activities, Rockingham Community College, H.H. Hodgin: Mt. Hermon CC Director, Wesley Foundation, University of North Carolina, Chapel Hill, Robert L. Johnson, Chapel Hill: University CC

Unit Coordinator, Alamance County Mental Health Center, Gayle T. Alexander, Grace CC Director of Publications, Chaplain, Elon College, William G. Sharpe, IV, Grace CC

Pastoral Counselor, Family Counseling Service, Durham, Melvin D. Dowdy, Bethel CC

Student, Vanderbilt University, Frank Wier, St. Paul's CC

Student, Graduate School, Ohio University, J.C. Alexander, Jr., Chapel Hill: Aldersgate CC

Student, Graduate School, University of North Carolina at Chapel Hill: J.R. Gibson, University

Student, Jerusalem, Israel, Charles Luke Powell, Jr., Chapel Hill: University CC

Disability Leave: Harry L. Rogers, Haw River CC Retired: A.P. Brantley, W.M. Howard, J.H. Lanning, M.W. Lawrence, J.F. Minnis, P.F. Newton, W.S. Potter, S.J. Starnes, J.D. Stott, T.J. Whitehead

#### **DURHAM DISTRICT**

District Superintendent, C.D. Barclift Allensville-Trinity-J.W. Ruth Andrews-Soapstone-David B. Merrimon Bahama: Mt. Bethel-J. Don Phillips Banks-Grove Hill-Morris L. Barber Brooksdale-Brookland-H.L. Tenney, Sr. Butner-Leo C. Thompson Concord-Oak Grove-J.B. Speight Creedmoor-Ben C. Rouse Durham: Aldersgate-William C. Simpson, Jr. Asbury-Kelly J. Wilson, Jr. Asbury Temple-H.J. Rector Bethany-Ralph L. Fleming, Jr. Bethesda-Billy F. Lee Branson-George F. Blanchard Calvary-F.R. Randolph Carr-R.F. Bundy Duke's Chapel-J.E. Sutton Duke Memorial-Charles S. Hubbard Epworth-Alison Simonton, Jr. Glendale Heights-J.L. Hood Associate-E.D. Williams Lakewood-J.R. Oliver Maybrook-Massey-Neil E. Smith McMannen-E.M. Thompson, Jr. Parkwood-S.G. Dodson, Jr. Pleasant Green-J.B. Godwin, Sr. St. Paul-Billy M. Carden Trinity-William K. Quick Wellons Village-Don P. Lee Ellis Chapel-W.A. Tew

Fletcher's Chapel-J.C. Shore

Granville Circuit-J.W. Forbes

Granville-Vance-J.C. White

Henderson: City Road-Bobby A. Wesley

First-J.L.Joyce

White Memorial-W. Douglas Lamb

Lea's Chapel-Warren's Grove J.W. Lipphardt

Mt. Sylvan-J.K. Bostick

Mt. Tabor-Riverview-Robert C. Flynn

Mt. Tirzah-Helena-J.C. Lee

Mt. Zion-John W. Lockman

Oxford-R.L. Crossno

Oxford Circuit-M.R. Gardner

Rehobeth-Harris Chapel-Virgil B. Huffman

Rougemont-C.R. Humphries, Jr.

Roxboro: Ca-Vel-William 1. Hughes

Grace-William V. Taylor Longhurst-Jerry Brunson

Long Memorial-John T. Maides

Stem-Bullock-David R. Grissom

Tabernacle-Henry N. Lovelace

Administrator, Moravian Home, Inc., Winston-Salem, Harvey B. Johnson, Durham: Glendale Heights CC

Administrator, The Methodist Retirement Homes, Inc., Joseph F. Coble, Durham:

McMannen CC

Administrative Assistant, The Methodist Retirement Homes, Inc., LaFon C. Vereen, Durham: Asbury CC

Assistant Professor, The College of the Ozarks, John E. Reed, Durham: Maybrook-Massey CC

Assistant Professor, Theological School, Drew University, Russell E. Richey, Durham: Trinity

Associate Professor, Department of Religion, and Assistant Dean, Duke University, Barney L. Jones, Durham: Duke Memorial CC

Associate Professor, Christian Communications, Divinity School, Duke University, John J. Rudin, II, Durham: Trinity CC

Associate Professor, University of North Carolina at Wilmington, Gerald H. Shinn, Durham:

Asbury CC

Cataloguer and Head of Technical Services, Iliff School of Theology, Jerry Dean Campbell (P) Durham: McMannen CC

Chaplain, Medical Center, Duke University, P. Wesley Aitken, Durham: Duke Memorial CC

Chaplain, Lovco, Inc., and United States Army Reserve, Robert H. Love, Mt. Sylvan CC

Chaplain, United States Air Force, Bobby C. Black, Durham, Aldersgate CC

Chaplain, United States Army, Robert G. Harris. Jr., Parkwood CC

Chaplain, Veterans Administration Hospital, William K. Barrs, Durham: Lakewood CC

Chaplain Intern, Georgia Baptist Hospital, Atlanta, Earl Davis, Henderson: First CC

Chaplain Resident, Medical College of Virginia, Richmond, H. Douglas Watson, Durham: Wellons Village CC

Director, Continuing Education, Wilson County Technical Institute, Warner R. Heston, Jr., Mt. Zion CC

Director, Field Education, Divinity School, Duke University, E. Clifford Shoaf, Durham: Duke Memorial CC

Director, Peace Education Program, American Friends Service Committee, William M. Jeffries, Parkwood CC

Director, The Upper Room Devotional Library and Museum, Brooks B. Little, Durham: Bethany CC

Professor, Baruch College of The City University of New York, Daniel Ross Chandler, Durham:

Asbury CC

Professor, Department of Religion, Duke University, David G. Bradley, Durham: Duke Memorial CC

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Research Professor, Church and Society, and Director, J.M. Ormond Center, Divinity School, Duke University, Robert L. Wilson, Durham: Epworth CC

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#### ELIZABETH CITY DISTRICT

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Creswell-H.M. Hunnings June 15, 1972 Currituck-David M. Lewis Edenton-E.L. Earnhardt Associate-D.E. Earnhardt Elizabeth City: City Road-F.C. Bradshaw First-J. Kern Ormond Associate-Woodrow W. Wells, Jr. Riverside-Bobby P. Tyson

Gatesville-H.C. Davis Harrellsville-G.D. Miller Hatteras-G.M. Marsh, Jr. Hertford-Milton T. Mann Kinnakeet-David L. Gould Kitty Hawk-H.M. Wilkinson Manteo-H.B. Lewis

Moyock-A.L. Wesley, Jr.

Murfreesboro-W.A. Wentz, Jr. New Hope-Woodland-John T. Ledford

Newland-Grace-C.G. Nickens

North Gates-H.L. Martin Ocracoke-W.J. Evans Pasquotank-E.E. Whitley Perkins-C.H. Carpenter Perquimans-W.R. Pinner

Pilmoor Memorial-F.W. Fortescue

Plymouth-J.C. Chaffin South Camden-J.J. Grimes South Mills-A.E. Goldfinch, Jr.

Stumpy Point-Mann's Harbor, East Lake-H.B. Harrell

Tyrrell-Grady L. Kinley Union-Newbegun – E. Russell Stott Wanchese-L.V. Wesley

Windsor-R.M. Drew

Chaplain, United States Army-A.N. Gore, Jr., Perquimans CC

Chaplain, United States Army-Corbin Lee Cherry, Hertford, First CC

Disability Leave-W.T. Clarke-Riverside CC Supernumerary-E.E. Whitley-Pasquotank CC

Retired: C.J. Andrews, D.E. Earnhardt, E.E. Edmond, Durward T. Goodwin, C.B. Hutcherson, E.R. Meekins

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Associate-John S. Paschal Grace-R. Bruce Pate

Clinton Circuit-David McKay Coats-P.R. Phillips

Coharie Mission-H.G. Ridaught Cotton-E.D. Martin

Cumberland-John M. Yount Dunn-Divine Street-S.G. Boone

Erwin-T.R. McKay

Fayetteville: Arran Lake-David Atwood Asbury-James Langston

Calvary - V.L. Free Camp Ground-R.D. Ricks, Jr.

Christ-R.F. Moore

Culbreth Memorial-Robert Poulk

North Carolina Christian Advocate

Gardners-J.M. Hunter Haymount-E.F. Smith Associate-F.I. Lloyd, Jr.

Hay Street-W.H. Kirby Associate-W.H. Gattis John Wesley-S.T. Gillespie

Johnson Memorial-J.R. Lancaster Lyon Memorial-T.S. Yow, III

Person Street-R.M. Smithson, Jr. St. Andrews-A. McK. Cameron

St. Matthews-T.E. Loftis

Salem-N.B. Hill, Jr. Victory-H.D. Scott

Wesley Heights-W.E. Eason

Goshen-Keener-S.S. Moore Hope Mills-R.S. Brodie

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Leslie-M.W. Maness Lillington-I.E. Cook

Linden: Parkers Grove - B.D. Critcher

Mamers-F.W. Fraley Marvin-R.D. Bryant Newton Grove-W.S. Burns Raeford: First-H.S. Winberry Hoke-To be Supplied Roseboro-R.R. Blankenhorn

Salemburg-Jack Morrill South River-R.C. Hamilton, Jr. Spring Hill-A.G. Tyson

Spring Lake—A.C. Edens, Jr.

Stedman-J.M. Roberts Tabor-W.W. Wells, Sr.

Wesley-Black Chapel-N.P. Edens

Chaplain, United States Army, Tracey A. Maness, Hay Street CC

Counselor, Harnett County Mental Health Center, C. Ray West, Erwin CC

Deaconess, Church and Community Worker, Harnett County, Bernice Ballance, Lillington

Deaconess, Director of Christian Education, Ethelynde Ballance, Raeford: First CC

Dean, Methodist College, Samuel J. Womack, Jr., Haymount CC

Dean of Students, Methodist College, Arnold Pope, Haymount CC

Director of Admissions, Methodist College, Neil H. Thompson, Hay Street CC

Director of Public Relations, Methodist College,

W.P. Lowdermilk, Hay Street CC Professor, Columbia College, G.P. Chandler, Hay

Street CC Professor, Greensboro College, Walter P. Weaver,

Hay Street CC

Professor, Methodist College, L.P. Plyler, Havmount CC

Retired: B.D. Critcher, N.P. Edens, C. Freeman Heath, P.O. Lee, M.W. Maness, M.R. Miller, J.R. Regan

#### GOLDSBORO DISTRICT

District Superintendent, A.F. Fisher

Benson-Henry Bizzell
Beston -Jere A. Rouse
Bethel-Rones-J. W. Hicks, Jr.
Brogden-Falling Creek-J.H. Bryant
Browning-Smith-Kelly Wilson, III
Eureka-Yelverton-G.R. Massey
Faison-Richard F. Lewis

Four Oaks—E.M. Rhiner
Fremont—Russell S. Harrison
Garris Chapel—C. McGee Creech

Goldsboro: Airboro-W.H. Farmer

Daniels Memorial—H.G. Quigley Elm Street-St. John—Charles H. Cobb

New Hope-Clarence Padgett Pine Forest-Leonard Mayo Providence-W. Stanley Smith

St. Luke-F. Odell Walker St. Paul-B.L. Davidson

Associate – J.S. McMillan

Salem-D.M. Tyson Institute-E.E. Bryan

Jerusalem-Bethel—T.C. West, Jr. Kenansville Circuit—Henry Jinnette Kenly-Buckhorn—F.J. Duplissey

Kinston: Westminister-J.C.P. Brown

LaGrange – W.S. Davenport Magnolia – J.B. Helms

Micro-Fellowship—B.R. McCullen Mt. Carmel-Saulston—Eric Carson

Mount Olive: First-J.B. Parvin
Pikeville-Jefferson-L.R. Aills

Pikeville-Jefferson-L.R. Aills Pine Level-Bennie J. Tripp

*Princeton-B.F. Potter, Jr.* Rose Hill-D.L. Moe

Selma: Edgerton-Brietz-George Tyson

Associate-R.G. Gurley Seven Springs-R.C. Hill

Smithfield: Centenary – F.O. Fitzgerald

Whitley- Milton H. Gilbert South Smithfield-James McCullen

Turkey-Friendship—Charles Pollock

Wallace – Lawrence Bridges Warsaw – B.H. Wilson, III

Wayne Circuit-Leon Lewis, Jr.

Chaplain, United States Army: J.W. Griffis, Jr., Magnolia CC

Conference Evangelist: Tommy Tyson, St. Paul

Director, Leadership Education, General Board of Education: M.E. Cunningham, St. Paul CC Disability Leave: T. H. House, St. Luke CC

Missionary to Brazil: George C. Megill, St. Luke CC

Professor, Atlantic Christian College: E.G. Purcell, Jr., Pikeville CC

Professor, Central College: C.E. Hix, Jr., LaGrange CC

Retired: D.W. Charlton, R.E. Walston

#### **GREENVILLE DISTRICT**

District Superintendent, H.M. McLamb Aurora-To be Supplied

Ayden-L.T. Wilson

Bath-Arthur G. Fisher Belhaven: Trinity-John D. Long

Bell Arthur-Ralph M. Hill

Bethel-R.F. McKee

Edgecombe-R.L. Ogburn Assistant-W.E. Herbert

Farmville – Kermit R. Wheeler

Greenville: Holy Trinity-R.L. Turnage, Jr.

Jarvis Memorial-Troy J. Barrett Associate-Charles M. Smith

Associate – A.E. Brown St. James – Christian White

Associate – F. Gerald Peterson

Associate-L.A. Watts

Grifton-J.E. Sponenberg Grimesland-Rodger N. Mayes

Hobgood-Robert G. Hill

Hookerton-Rainbow-Arthur W. Winstead

Jamesville-George Eubanks

Kinston: Queen Street-H.F. Leatherman St. Marks-North Kinston-James C. Stokes, Jr.

Kinston Circuit—R.S. Murphy Lane's Chapel—H.M. Owens Mattamuskeet—L.L. Sanderlin Maury-Mt. Herman—J.C. Andrews

Monk-Walstonburg-Ronald Thompson

Nobel's Chapel-D.R. Woodworth Pink Hill- J.G. Snypes

Robersonville-Jerry T. Smith

Salem-Richard Arno

Snow Hill: Calvary—J.C. Loy Stantonsburg—C.W. Wooten

Stokes-D.C. Boone

Swan Quarter-R.F. Randalls

Tarboro: St. James-R.L. Bame Associate-Danny G. Allen Vanceboro-James L. Hobbs

Vanceboro Circuit--Charles I. Umstead

Washington: Asbury -H.F. Crawley

First-H.S. Garris

Washington Circuit—A.S. Lancaster

Wesley-Key W. Taylor Williamston-W.M. Ellis

Woodington-Webb-Billy B. Cuthrell

Director of Cooperative Education, Lenoir Community College, Thomas O. Fulcher, Kinston: Oueen Street CC

Instructor, Sue Bennett College, London, Ky., J.L. Peterson, Jr., Vanceboro CC

Professor, Scarritt College, James H. Warren, Greenville: Jarvis Memorial CC

Student, Divinity School, Duke University, Philip W. Keel, Robersonville CC

Student, East Carolina University, M.K. Glover Staff, Alcoholic Rehabilitation Center, Greenville, J.H. Waldrop, Jr. Greenville: Jarvis Memorial CC

Retired: D.C. Boone, A.E. Brown, H.F. Pollock, I. S. Richmond, Key W. Taylor, L.A. Watts

#### NEW BERN DISTRICT District Superintendent, C.H. Mercer

Asbury-Dover-J.C. Parker Associate-H.D. Elliott Atlantic-Bobby Smith Beaufort: Ann Street-R.L. Nicks Beech Grove-C.T. Wilson Bridgeton-Carl M. Ellers

Belgrade-Tabernacle-E. H. Overman

Core Creek-H.F. Yearick Harkers Island-Wallace Lewis

Harlowe-Oak Grove-John Olive Havelock: Cherry Point-C.B. Cheezem

First-W.C. Teachey Hubert-L.G. Royall

Jacksonville: Northwoods-Brooks Patten

St. Paul-Verona-Walter Gaskins Trinity - James A. Auman Associate-Dan L. Miller

Marshallberg: Trinity-Stephen T. Mann

Maysville-W. Jack Martin

Midway-Bethlehem-Vance Lewis Morehead City: First-A.P. Hill, Jr.

Franklin Memorial-George C. Smith St. Peter's-D.W. Griffin

New Bern: Centenary-J.H. Miller, Jr.

Garber-W.D. Sabiston, III Riverside-Eugene M. Hancock Trinity-E.J. Bedsworth

Newport: St. James-P.D. Midgett, III Oriental: Pamlico Parish-E.F. Seymour

Associate - David E. Lupton

Pollocksville-J.T. Fisher Richlands-Clyde Boggs Richlands Circuit-Neal Salter Riverdale-E.P. Armstrong Salter Path-F.L. Reynolds Sea Level-H. H. Cash

Shady Grove-To be Supplied Snead's Ferry-C.H. Brigman

Stonewall: Pamilco Parish-L.R. Sparrow

Associate - G.W. Campbell Straits-North River-R.D. Shinkle Swansboro - T.M. Faggart

Trenton-James H. Coile

Williston-Smyrna-R.M. Gradeless

Student, Duke University, Durham, N.C.: J.A. Tingle Jacksonville: St. Paul-Verona CC

Student, Candler School of Theology, Emory University, Charles M. Litzenberger, New Bern Centenary CC

Retired: H.H. Cash, Z.V. Cowan, R.G. Dawson, D.L. Fouts

#### RALEIGH DISTRICT

District Superintendent, J.W. Page Apex-W.D. Wise

Bethlehem-Shady Grove-W.M. Haas, Jr.

Cary: First-J.G. White, Jr. Associate-Michael T. Cash

White Plains-C.E. Shaw Clayton-R.N. Knight Ebenezer-J.W. Hamilton

Franklin-W. Edward Barber Franklinton-J. Earl Richardson Garner: First-C.V. Bryant Associate-Jack Benfield St. Andrews-Douglas Jessee

Gillburg-John T. Nesbitt

Hollands-W.N. Fulford

Jerusalem-Zion-H. Robert Warren Kittrell-Plank Chapel-A.L. Reynolds

Knightdale-W.M. Wells

Louisburg-Vassar W. Jones Louisburg Circuit-Keys S. Pendleton

Macon-Dennis A. Weaver

Middleburg-Jesse C. Staton, Jr.

Mt. Zion-R.W. Morgan Norlina-M.W. Warren

Raleigh: Benson Memorial-W.S. Teague

Cokesbury-Frederick Dillon Edenton Street-T.M. Vick

Associate-John K. Ormond, Jr.

Minister of Education – James E. Creech

Fairmont-R.T. Commander Hayes Barton-C.G. McCarver

Assistant to the Minister-C. Moody Smith

Highland-J.L. Hunter

Jenkins Memorial-John T. Smith Layden Memorial-H.T. Ferguson

Longview-C. Clyde Tucker

Macedonia-R.L. Baldridge Millbrook-W.A. Seawell

North Raleigh-H.S. Huggins, III

Pleasant Grove-A.H. Payne

St. James-Amos H. Stone

St. Mark's-J. Malloy Owen, III Assistant to Minister-Charles Rector

Trinity-John R. Poe

Wesley Memorial-R.W. Pritchard

Westover-K.L. Braswell

Wilson Temple-Theodore V. Carter Wynnewood Park-Gladys R. Williford

Trinity (Franklin County)-Malcolm Willingham

Union Chapel-E.O. Murray

Vance-J.E. Wood

Westover CC

Wake Forest-Youngsville-I. J. Wall, Jr.

Warren-D.D. Stalder

Warrenton: Wesley Memorial-Wayne Young

Chaplain Intern, St. Elizabeth Hospital, Washington, D.C., Kenneth E. Frazier, Wilson Temple

Chaplain, Methodist Home for Children, J.M. Waggoner, Edenton Street CC

Chaplain, St. Elizabeth Hospital, Washington, D.C., A. J. Wilson, III, Edenton Street CC

Chaplain, Louisburg College, Carl E. Settle, Louisburg CC

Chaplain, U.S. Army, Franklin D. Daniels, Edenton Street CC

Chaplain, U.S. Air Force, James P. Rickards,

Edenton Street CC Coordinator of Camping, R.Keith Glover, St.

Mark's CC Coordinator, Religious Affairs, N.C. State University, Oscar B. Wooldridge, Highland CC

Coordinator, Children and Youth Ministries, F Belton Joyner, Jr., Highland CC

Director, Council on Ministries, N.W. Grant

North Carolina Christian Advocate

Assiciate Director, Council on Ministries, O.L. Hathaway, St. Andrews CC

Associate Director, Council on Ministries, C.P. Morris, Benson Memorial CC

Associate Director, Council on Ministries, E.R. Porter, Edenton Street CC

Director, Wesley Foundation, North Carolina State University, Neal V. McGlamery, Fairmont CC

Executive Secretary, Methodist Ministers Credit Union, C. Maness Mitchell, Westover CC

Missionary to Brazil, J.W. Garrison, Edenton Street CC

President, Louisburg College, C.W. Robbins, Louisburg CC

Professor, Chicago Theological Seminary, Robin J. Scroggs, Hayes Barton CC

Professor, Greensboro College, Wesley G. Brogan, Edenton Street CC

Professor, Louisburg College, W.N. McDonald, Louisburg CC

Professor, Louisburg College, M.L. Ricketts, Louisburg CC

Professor, Louisburg College, Robert Versteeg, Louisburg CC

Professor, North Carolina State University, J.C. Glass, Jr., St. James CC

Professor, Scarritt College, J.I. Warren, Jr., St. James CC

Staff: North Carolina Council of Churches, W.W. Newman, Apex CC

Superintendent, Methodist Home for Children, J.W. Lineberger, Edenton Street CC

Student, Oxford University, England, Paul M. Parvis, Hayes Barton CC

Student, University of Edinburgh, Scotland, C.R. Johnson, Pleasant Grove CC

Student, University of North Carolina, Chapel Hill, D.C. Nagel, Cary, First CC

Vice President, Louisburg College, David Daniel Louisburg CC

Retired: Harold D. Beede, G.W. Crutchfield, E.C. Durham, F.D. Hedden, J.B. Hurley, H.C. Jones, J.O. Long, B.O. Merritt, G. Nelson Moore, H.P. Powell, Leon Russell, W.R. Stevens, L.A. Tilley, W.C. Wilson

#### **ROCKINGHAM DISTRICT**

District Superintendent, J. V. Early
Bethesda – J.C. Staton
Caledonia – James L. Hardee
Collins Chapel – W. J. Locklear
Cool Springs – James F. Sawyer
Cordova – Earl Matoy
Ellerbe – W.F. Meacham
Fairmont: Trinity – C.E. Owens
Hamlet: Fellowship – J.H. White
First – K.B. Sexton
St. Peter – J.W. Gamble

Laurel Hill-Clarence Garner

First-S.D. McMillan, Jr.

Laurinburg: Central-L.C. Swink

Galilee-S.L. Townsend St. Luke-J. Everette France

Lumberton: Asbury-Pine View-H.R. Heath Branch Street-Philadelphus-Jakie Locklear

Chestnut Street-J.H. Bailey Associate-Allen C. Lee Mt. Olive-Smith-W.F. Elliott

Lumberton Circuit-R.V. Mabe

Maxton: St. George-Piney Grove-O.M. Graham St. Paul-S.H. Brown

New Zion-Pleasant Grove-E.M. McNair

Norman-E.C. Lancaster

Olivet - L.P. Plyler

Parkton-W.E. Smith Pembroke: Calvary-Buie-J.T. Weaver

First-J.J. Juren

Philadelphia-E.J. Jones

Pleasant Grove-Ashpole-Harvey Lowry

Prospect-S.F. Cummings

Red Springs: Rhyne Memorial-Preston Jones
Trinitv-Clvde H. Dunn

Red Springs Circuit - Robert A. Fairley

Roberdel-J.A. Williams

Rockingham: East-O.W. Watson First-Paul G. Bunn

Glenwood-W.C. Lewis

Pee Dee – R.E. Thompson Trinity – F.W. Pursley

West-L.A. Phillips

Rowland – D.L. Harris

Rowland: Cedar Grove-Salem – J.H. Shiver St. James-Beauty Spot – J.F. Cummings

St. John-Gibson-J.D. Jones

St. Pauls-B.F. Meacham Sandy Plains-R.L. Mangum

Snead's Grove-Tabernacle-H.M. Chrismon

Wall's Chapel-Mt. Zion-J.O. Smith

Chaplain, United States Air Force, Gilbert Benson, Jr., Calvary-Buie CC

Chaplain, Veterans Hospital, Columbia, S.C., Miles Murphy, Jr., Rhyne Memorial CC

Conference Evangelist, J.H. Kinkle, Laurinburg: Central CC

Deaconess, Associate Director, Robeson County, Church and Community Center, Kathryn L. Mitchem, Chestnut Street CC

Deaconess, Robeson County Church and Community Center, Mary C. Cameron Sandy Plains

Director Campus Ministry, Pembroke State University, J.J. Juren

Director Robeson County Church and Community Center, R.L. Mangum, Sandy Plains CC

Professor, St. Andrews Presbyterian College, J. Rodney Fulcher, Caledonia CC

Student Asbury Theological Seminary, Wilmore, Ky. M.L. Funkhouser, Jr. (P) Rockingham: First CC

Student United Theological Seminary, Dayton Ohio, John Farmer (P) Chestnut Street CC

Retired: B.T. Hurley, T.B. Hough, A.C. Lee, Ralph H. Lewis, D.F. Lowry, M.D. McLamb,

#### J.P. Pegg, I.J. Strawbridge, D.D. Traynham

#### ROCKY MOUNT DISTRICT

District Superintendent, Paul Carruth Bailey-Daniel E. Meadows Bethesda-Frank P. Haggard Calvary-Clarence R. Breedin Conway - Lewis A. Dillman Elm City-John W. Hobbs Enfield-W.E. Tisdale Evansdale-Black Creek-Julian W. Scott Gaston-Herman D. Coker

Halifax - Charles D. Myers

Hawkins-Tabor-W.C. Spencer

Hornes-James L. Powell Littleton-Vance C. Way

Lucama-Sims-R. Michael Casto

Milwaukee-Daniel D. Bowman Mount Pleasnat-Wade A. Mullikin

Mount Zion-James R. Hailey

Nash-Eric C. Krohne Nashville – R. Harry Jordan

Northampton-Charles F. Eakin

Rich Square-Wade Hawkins

Roanoke-John H. Crum

Roanoke Rapids: First-M. Dewey Tyson Associate - J. Edward Morrison

Rosemary-Lester P. Jackson

Rocky Mount: Clark Street-Oscar S. Williams

Englewood – Norwood L. Jones

First-J. Paul Edwards

Associate - John E. Williams

Marvin-Clifton R. Hollowell

Assistant-W.N. McDonald St. Paul-C. Wade Goldston

Sandy Cross-Donald D. Sledge Scotland Neck-C. Franklin Grill

Seaboard-Robert A. McLean

Smith-Roger V. Elliott

Spring-Garysburg-Paul L. Leeland

Spring Hope-Brian G. Gentle

Weldon-Albert D. Byrd, Jr.

Wendell-S.L. Wood

West Halifax-Danny M. Winstead

Whitakers-M.O. Stephenson Assistant-Sidney Stafford

Wilson: First-Warren B. Petteway

Associate - Linwood E. Blackburn West Nash-Pearce H, Layfield, Jr.

Winstead-John D. Aycock

Woodland-A. Kimsey King, Jr.

Zebulon-J. Thomas Smith

Chaplain Intern, Kansas Neurological Institute, Topeka, Kansas, Ronald D. Cyr, (P) Zebulon

Chaplain and Professor of Religion, N.C. Wesleyan College, James R. Hailey, Mt. Zion CC

Chaplain, Veteran's Administration Hospital, Waco, Texas, J.O. Jernigan, Spring Hope CC

Professor, N.C. Wesleyan College, Jack W. Moore, Rocky Mount: First CC

President, N.C. Wesleyan College, Thomas A. Collins, Rocky Mount: First CC

Professor, Applachian State University, H. Lawrence Bond, Whitakers CC

Professor, Florida State University, John T. Greene, Battleboro CC

Disability Leave: Paul W. Evans

Retired: H.R. Ashmore, Buell E. Bingham, Harvey L. Davis, H. LeRoy Harris, Theodore R. Jenkins, Elwin H. Measamer, C.T. Rogers, Sr., Leon W. Ross

#### SANFORD DISTRICT

District Superintendent, James H. McCallum Aberdeen-Wilbur I. Jackson

Biscoe-D.C. Wise

Bonlee - W.O. Connor

Broadway-Norman D. Holcomb, Jr.

Bynum-C.P. Pearce

Candor-L.A. Green

Carthage-H.A. Phillips, Jr.

Center-G.W. Ralph

Fuquay-Varina-J.V. Bone

Glendon-G.E. Hawkins

Goldston-James L. Summey

Holly Springs-Edward Gunter

Lovejoy-Macedonia-L. C. Boyette Merritt's-Ebenezer-Joel Carter

Moncure-P.H. Hager

Mt. Gilead: First-L.E. Lugar

Mt. Pleasant-Grove-Chapel-Rex Brooks

Pekin-O.S. Matthis

Pinebluff-Robert J. Rudd

Piney Grove-Hickory Grove-J.D. Mitchell

Pittsboro: First-H. Worth Pearce

Pittsboro Circuit-B.H. Lamb Pleasant Hill-L.C. Bissette

Poplar Springs-Trinity-B.J. Champion

Robbins-W.C. Feltman

Sandhills-C.H. Beale

Sanford: Jonesboro-C. C. Capps

Steele Street – R.W. Ponder

Sanford Circuit-Leroy Spells

Siler City: First-Douglas Byrd

West End-J.M. Short

Silk Hope-Orville Leonard

Smyrna-W.T. Greene

Southern Pines-V.E. Queen

Spring-Chapel-J. W. Davis

Star-H.D. Draper

Troy: Trinity-Paul W. Boone

Troy Circuit-J.W. Caviness

Vass-C.D. Brown

West End-C.B. Hicks

Chaplain, United States Air Force, K.E. Beane, Siler City, CC

Chaplain, United States Army, C.C. Caudill, Fuquay-Varina CC

Chaplain, United States Army, John G. Cotting-

ham, Goldston CC Director, Union County Mental Health Center,

Thomas A Danek, Pittsboro CC Missionary to Polish People in America,

Konstanty Najder, Steele Street CC

Professor, St. Petersburg Junior College, St. Petersburg, Florida, W.E. Worley, Goldston CC Student, Emory University, C.S. Arnold, (P) Merritts-Ebenezer CC Student, Yale University Divinity School, William

Joseph Mann, (P) Jonesboro CC

Retired: W.C. Ball, C.W. Barbee, R.H. Caudill, John Cline, W.A. Crow, John A. Russell, A.L. Thompson, C.E. Vale, W.N. Vaughn, Carlos P. Womack

#### WILMINGTON DISTRICT

District Superintendent, W.J. Neese Bethel-Lebanon-W.R. King Bladen-Rudolph Benesh Bolivia-E.R. Shuller Bolton-Shiloh-Frank L. Alexander Burgaw-Travis W. Owen Carolina Beach-G. Paul Phillips, III Carver's Creek-H.W. Burnside, Jr. Chadbourn-Evergreen-Allen Richardson Clarkton-Bluefield-Howard Elam Dublin-Henry W. Lee Elizabethtown-H. Fred Davis Fair Bluff-Cerro Gordo-Bruce D. Taylor Garland-W.B. Gregory Hallshoro - J.C. Dunn Hampstead-C.E. Price, Jr. Harrells-Johnnie S. Huggins Lake Waccamaw-W.A. Ruth Ocean View-M.W. Warren, Jr.

Old Dock-Vance Hardison, Jr.

Riegelwood P.M. Chance, Jr. Rocky Point-Leon M. Brock Scott's Hill-Ben F. Musser Shallotte: Camp-J.S. Epperson Shallotte Circuit-Tracie Varnum Southport-Paul Scott, Jr. Tabor City - C.H. Mewborn Town Creek-Ed C. Batchelor Wesley's Chapel-Gordon E. Allen Whiteville-C.E. Sparks Whiteville Circuit-C.L. Warren Wilmington: Devon Park-J. H. Parrish Epworth-Paul Granger Fifth Avenue-George Ports, Jr. Grace-Rufus H. Stark, II Oleander-D.G. Davis, Sr. Pine Valley - A.J. Morris St. John-Benton M. Hill Sunset Park-Albert C. Mehaffey Trinity-Paul C. Browning Wesley Memorial-Vernon C. Tyson Wrightsboro-L.M. Peele, Jr. Wrightsville Beach-Lloyd Edge Chaplain, United States Army, J.L. Bryan, Trinity CC (Wilmington) Chaplain, Veterans' Administration Hospital. John S. Pearsall, Rocky Point CC Director of Operations, Lake Junaluska Assemblies, G. Waylon Cooke, Wrightsville Beach CC Disability Leave: Frank P. Salmon, Shallotte CC James Bruce Garner, Scott's Hill CC Retired: J.M. Carroll, G.M. Kellev, B.F. Musser,

# Appointments—WNC Conference 1972-73

J.H. Parrish, E.R. Shuller

(Note-Changes in appointments from 1971-72 are indicated by italic.)

#### ALBEMARLE DISTRICT

District Superintendent-Ray F. Swink

Albemarle: Central-Roger W. Tucker First Street-C.W. Randolph Main Street - Roy H. Lockridge Parkway-Pine Grove-Luther C. Harris Tabernacle-William B. Farmer Albemarle Circuit-Charles B. Stevens, III Ansonville - James E. Bowen Badin-Paul V. Ridenhour Bethany-J. C. Swaim Bethel-Palestine - Foster R. Loflin Bethlehem-R. Harold Strader Camp Ground-Howard E. Stuart Friendship-Hayward L. Morrison Hebron-Cleveland S. Duke, Jr. Indian Trail-Stallings Mark F. Wimmer Lilesville-William R. Doser Marshville-James E. Smith Mineral Springs-R. Marsden Kitley

Monroe: Benton Heights-Midway-Edgar F. Kale Monroe: Central-W. Calvin Leonard Central Associate Randolph P. Waugh Memorial-Sutton Park-Forrest E. Church Morven-Foy L. Brooks New Hope-Bethel-Jimmie C. Furr New Hope-Trinity-Hugh D. Sims New London-Bethesda-T.A. Plyler, Jr. Norwood: First-Ralph E. Kayler Norwood-Oakboro-A.L. Kesler Peachland-David E. Hubbard Polkton-John T. Gantt Prospect-James G. Allred Richfield-New Mount Tabor-Edward L. Biggers Rolling Hills-Grace-Bethel-Steve D. Joyce Salem-Allen B. Weaver Stanfield-James G. Allred, Jr. Stony Hill-Randall-J. Hurley Thomas, 111 Unionville-Eddie C. Gudger Wade-Lawrence C. Morton, Sr.

Wadesboro: First-Horace R. McSwain

Waxhaw-James R. Faggart
Weddington-Ernest U. Stephens
Wesley Chapel-William F. Gerhardt
Wingate-R. Britton Hadley, Jr.

SPECIAL APPOINTMENTS, Non-Methodist

Jack J. Early, Executive Director of Educational Affairs, American Bankers Association Wesley Chapel Charge Conference (Hereafter: CC)

Thor Hall, Professor of Religious Studies, University of Tennessee, Chattanooga; Ansonville CC J. Lem Stokes, II, Acting Director of Higher Edu-

cation of North Carolina; Wesley Chapel CC SPECIAL APPOINTMENTS, Methodist Related William G. Benfield, Instructor of Christian Education, Central College; Albemarle: Central CC Earl D.C. Brewer, Professor, Candler School of

Theology; Ansonville CC

Susan Carmichael, Deaconess, Associate Professor of Christian Education, Pfeiffer College; Wesley Chapel CC

William H. Faggart, Associate Professor, Pfeiffer College; Wesley Chapel CC

N.A. Huffman, Professor, Williamette University; Waxhaw CC

C.M. Maness, Jr. Chaplain, U.S. Army; Bethany CC

J. Horace Maness, Professor, Pfeiffer College; Wesley Chapel CC

B.C. Russell, Director of Library, Pfeiffer College; New London-Bethesda CC

Sterling D. Whitley, Professor, American University; Wesley Chapel CC

Retired: F.R. Davis, Carl W. Dennis, John R. Little, E.W. Mills, W.R. Ormond, I.L. Sharpe, I.L. Shaver, Fred H. Shinn.

RETIRED DEACONESS: Mary Fisher Floyd RETIRED ASSOCIATE: Edgar F. Kale

#### ASHEVILLE DISTRICT

District Superintendent-J. Clay Madison Acton-William Charles Clark Asheville: Abernethy-Philip S. Gibbs Asbury Memorial-Norman H. Pusey Berry Temple-Wilson's Chapel-James T. Jones Bethesda-Warner B. Milner Biltmore-George H. Needham Central-Thomas B. Stockton Associate-Roland Barnhardt Minister of Education-Ron L. Hall Elkwood-Paul Cassel Emma-Green Memorial-J. Holt Madison French Broad-Mark Q. Tuttle Groce-B.A. Haire Haywood Street-T.J. Howard Oakley-Robert E. Boggan, Jr.

Trinity-Ralph Reed
Avery's Creek-Fannings's Chapel-Jack
Waldrep

Bald Creek-Furman J. Rogers

St. Paul's-James E. Rink

Riverview - Elisabeth Ditchfield

Balfour-Moore's Grove-John E. Jones Barnardsville-E.O. Peeler Bethany-Tweeds-E.O. Queen Bethel-Lucy Norton Black Mountain-J.M.G. Warner Brevard: First-Robert G. Tuttle St. Timothy-Merle Young Burnsville-W. Ralph Jacks East Flat Rock-Eugene C. Johnston, Jr. Edneyville-D.B. Martin Etowah-Cummings Memorial—W. Pleas Elder Fairview-Sharon-Nesbitts-Robert M. Harris Fletcher-Robert W. Walters FrancisAsbury-Terry L. Hammill Grace-Dix Creek-James B. Thomas Hendersonville: First-George P. Robinson First Associate-David C. Creech Hot Springs-Baxter Profitt Laurel Hill-Brown's View-Sammie L. Martin Leicester-Bell-Bennie Walters Marshall-To Be Supplied Mars Hill-James B. Long, Jr. Mills River-Robert E. Early Montmorenci-J. Edwin Carter Newdale-Phil E. Nordstrom Oak Hill-R. Gilmer Wagoner Oteen-Azalea-John E. Hawkins Piney Mountain-Davis-Pisgah-William H. Key Pleasant Hill-Dwight E. Whitlock, Jr. Rosman-Henry M. King Salem-Clark's Chapel-Leslie F. Ditchfield Saluda - A. Glenn Lackey Sandy-Paul Greene Sardis-Reeves Chapel-Enoch G. Ball, Jr. Skyland-Kelley C. Brendle Snow Hill-Carrol Lindsey Swannanoa-Tabernacle-J. Edward Houk Tryon-Columbus-C. A. Rhinehardt Weaverville-D. Bryce Parker SPECIAL APPOINTMENTS, Non-Methodist Related R. David Cox, Chaplain, W.N.C. Sanatorium, Black Mountain: Hendersonville: First CC Henry M. Flowers, Assistant Superintendent and Chaplain, Oxford Orphanage; Central CC L.B. Laye, Program Coordinator, Western Region and Alcoholic Rehabilitation Center, N.C. Department of Mental Health; Black Mountain CC

Royce E. Smith, Co-ordinator of the Department of Pastoral Services of the Community Mental Health and Retardation Board, Wayne and Homes Counties; St. Timothy CC

Grady N. Whicker, Dean and Counselor, Oxford Orphanage; Brevard First CC

SPECIAL APPOINTMENTS, Methodist Related Nelson F. Adams, Associate Professor of Music, Brevard College; Brevard: First CC

J.A. Burris, Chaplain, Va. Hospital, Tampa Florida; Francis Asbury CC

Sandra Crater, Deaconess, Music Teacher, Allen High School; Berry Temple CC

Robert A. Davis, President, Brevard College; Bre-

vard: First CC

Judith Ann Doyle, Deaconess, Dining Hall Hostess, Brooks-Howell Home, Abernethy CC Margaret M. Field, Deaconess, Health Center Nurse, Brooks-Howell Home; Central CC

Linda Frost, Deaconess, Teacher of Religion, Allen High School; St. Stephens CC

Herbert M. Gamble, Jr., Director of Crisis Ministries, Asheville District; Trinity CC

E. Wannamaker Hardin, Jr., Assistant Professor of Religion, Brevard College; Brevard: First CC

Durwood Hofler, Long Range Planning Committee, Center for Parish Development, Wisconsin Conference; Mars Hill CC

Martha E. Horne, Deaconess, Assistant Director Brooks-Howell Home; Abernethy CC

Ralph E. James, Jr., Professor, N.C. Wesleyan College; Central CC

Luther H. Lawing, Student Financial Aid Administrator, Brevard College: Brevard: First CC

Reva McNabb, Deaconess, Director Brooks-Howell Home; Abernethy CC

W. Louis Miles, Associate Professor of History, Brevard College; Brevard: First CC

Carol Ann M. O'Hanlon, Minister of Education, Farmingdale United Methodist Church, Farmingdale, N.Y.; Reeves Chapel CC

McMurray S. Richey, Professor, Duke Divinity School; Central CC

C. Edward Roy, Chaplain and Professor of Religion, Brevard College; Brevard; First CC

George M. Schreyer, Professor, Pfeiffer College: Fletcher CC

D.L. Swain, Missionary to Japan; Central CC Charles P. Teague, Chaplain, High Point College; Avery's Creek-Fanning's Chapel CC

Donald W. Turman, Board of Missions, World Division; Hot Springs CC

A. Jack Waldrep, Director of Lord's Acre Plan;
Avery's Creek-Fanning's Chapel CC

Ruth Walther, Deaconess, Superintendent Allen High School; Betty Temple CC

Robert T. Young, Assistant Dean, Duke Divinity School; Skyland CC

STUDENT APPOINTMENTS:

Sherman Michael Anderson, Ecumenical Institute, Switzerland; Trinity CC

James Joel Carter (P), Duke Divinity School; Davis Chapel CC

Mary Elizabeth Raper (P), Perkins School of Theology; Central CC

Stephen Sapp (P), Duke Divinity School; Central CC

DISABILITY LEAVE: E.M. Hoyle, Jr.

DISABILITY LEAVE: E.M. Hoyle, Jr.
RETIRED: W.F. Beadle, E.H. Blackard, W.C.
Clark, J.H. Green, C.V. Hall, J.E.B. Houser,
R.T. Houts, W.F. Keeler, A.Glen Lackey, Tom
M. Mason, Vero R. Masters, James B. McLarty,
Fred W. Paschal, E.O. Peeler, W.H. Pless, O.L.
Robinson, J.N. Snow, L.C. Stevens, Mark Q.
Tuttle, R.Dwight Ware, R.L. Young
RETIRED LAY PASTOR: E.C. Gover

#### CHARLOTTE DISTRICT

District Superintendent—Cecil L. Heckard Asbury—T. Dale Holcombe Blair Road—H.E. Blackmon

Charlotte: Aldersgate – M.G. Perkins Belmont Park – John S. Jordan

Belmont Park: Minister of Education—William
Cole

Big Spring-N.L. Oliver Calvary-J. Leo Pittard

Central-J. Oscar Dowdle, Jr.

Chadwick-Dayle G. Groh Christ-Joseph M. Reeves

Cokesbury-Henry A. Justice

Cole Memorial-William C. Sides, Jr.

Commonwealth-Frank H. Edwards

Covenant-Kelley R. Jones Dilworth-R.T. Montfort

Dilworth Associate—William B. Ellison

Dilworth Associate—Wesley R. Strong

Duncan Memorial—Thomas R. Sigmon First—Jacob B. Golden

First Associate—Mike R. Howard

First Minister of Education—Tom E. Raper

Grace-Robert L. Carter, Jr.

Hawthorne Lane-J. Alton Fitzgerald

Hawthorne Lane Associate—John W. Ferree Hickory Grove—James S. Bellamy

Hickory Grove—James S. Bellamy Hickory Grove Associate—James E. Morgan

Hidden Valley-Richard A. Howle Homestead-George E. Auman

Kilgo-L.R. Akers, Jr. Memorial-Roy T. Houts

Moore's Chapel-Steeleberry-T. Paul Starnes,
Jr.

Mouzon-Gene H. Little

Myers Park-A.M. Faulkner

Myers Park Associate: G.G. Adams, Jr.

Myers Park Associate-Ben Curry

Myers Park Associate—Erman F. Bradley
Myers Park Minister of Education—Fred K.
Macon

Oak Grove-Frank F. Wooten Plaza-Robert L. Moore

Pleasant Grove-W.B.A. Culp

Pleasant Grove Associate-J. Treadway Brogdon, Jr.

Providence-R. Herman Nicholson

Providence Associate-C.M. Worthy, Jr.

Purcell-James A. Allen

St. Andrew's-Kenneth M. Johnson Associate-G. Clifton Ervin

St. James-Floyd L. Berrier

St. John's-Harlan L. Creech, III

St. Luke-Harold C. Austin

St. Mark's-Belvin Jessup St. Paul-Ivan A. Stephens

St. Paul Associate - Teddy B. Craddock

St. Stephen's-James M. Armstrong, Jr. Minister of Education-William Cole

Sharon-James G. Huggin
Associate-David L. Steele
Simpson-Gillespie-James E. McCallum
Spencer Memorial-Fred R. Barber
Thrift-Ronald Koonts

Davidson—Robert M. Smith, Jr. Fairview—Franklin W. Grice Harrison-Marvin—W. W. Pryor Hill's Chapel—David L. Baxter Huntagrilla, William H. Ochows

Huntersville-William H. Osborne, Jr. Lake Norman-Billy Wayne Stamey

Lowesville Circuit—Robert H. McDowell Matthews—William B. Bobbitt, Jr.

Mt. Holly: Aldersgate-Eddie J. McCurry

Burge Memorial-Hunter's Chapel-St. PaulJames M. McLean

James M. McLean
First-Sherrill B. Biggers
Mount Zion-John James Miller
Pineville-Claude J. Hartsell
Riverbend-Snow Hill-Harry Queen
Rock Springs-Louis H. Murray
Trinity-Raymond L. Wilkinson

Zoar-William Edwin Dennis

SPECIAL APPOINTMENTS, Non-Methodist Related

P.G. Deal, III, Program Coordinator, Randolph Clinic; St. Stephens CC

Charles L. Herron, Area Training Officer, Planned Parenthood-World Population; St. Andrew's CC Wayne Marshall Jones, Staff of Ecumenical Institute, Chicago; Providence CC

J. Parks Todd, Jr., Public Affairs Producer, WTVI, Public Television; Trinity CC

L.H. Witherspoon, Professor of Religion, UNCC; Myers Park CC

SPECIAL APPOINTMENTS. Methodist Related John Moore Bullard, Professor, Wofford College; Myers Park CC

W.W. Butler, Associate Professor of Philosophy, Columbia College; St. Andrew's CC

James H. Charlesworth, Associate Professor, Department of Religion, Duke University; Calvary CC

Kenneth W. Clark (R), Professor Emeritus, Duke Divinity School; Charlotte: First CC

Flora Clipper, Deaconess, Day Care Director, Bethlehem Center: Simpson-Gillespie CC

Dan T. Earnhardt, Director, Wesley Foundation, East Carolina University, Duncan Memorial CC James W. Fowler, Jr., Executive Director College Coordinating Council; Myers Park CC

Lucy Gist, Deaconess, Director of Bethlehem Center; St. Paul CC

W.Q. Grigg (R), Director of Golden Cross; Commonwealth CC

Sidney A. Head, Director of Methodist Counseling and Hospital Ministry of the Charlotte District; Providence CC

C.C. Herbert, Jr., Administrative Assistant to the Bishop; Myers Park CC

T.S. Hoffman, Chaplain, The Methodist Home; Plaza CC

T.A. Langford, Dean, Duke Divinity School; Dilworth CC

Cecil K. Myrick, Methodist Cooperative Urban Ministry; Charlotte: First CC

J.H. Phillips, Professor, Duke University; Calvary CC

Paul W. Yount, Jr., Director, Missionary Orientation Center, Stony Point, N.Y. Harrison-Marvin CC

STUDENT APPOINTMENTS:

Charles Thomas Davis (P), Duke Divinity School; Sharon CC

Lee Stoll Dukes, III (P), Garrett Theological Seminary; Myers Park CC

Linda Carole Holder (P), Duke Divinity School; Charlotte: First CC

Frank H. Ison (P), Southern Methodist University; Myers Park CC

Don Paul Lee (P), Duke Divinity School; Charlotte: First CC

Larry Wayne Rutledge (P), Duke Divinity School; Providence CC

DISABILITY LEAVE: M. Preston Hughes, Jr. RETIRED: A.B. Bruton, O.L. Brown, Clovis G. Chappell, Kenneth W. Clark, F.O. Dryman, Grady N. Dulin, H.C. Freeman, J.S. Gibbs, W.Q. Grigg, J. Chalmus Grose, W.R. Jenkins, Walter R. Kelley, A.A. Kyles, Vernon A. Morton, Edgar H. Nease, Clyde O. Newell, N.S.

RETIRED LAY PASTORS: Mrs. G.G. Adams, Mrs. Clyde O. Newell.

J.L. Swinson.

Casar-Ben T. Steele

Ogburn, J. Charles Reichard, P.L. Shore, Sr.,

#### **GASTONIA DISTRICT**

District Superintendent—Charles D. White Asbury—Don L. Fisher
Belmont: Ebenezer—Jack D. Harris First—C. Garland Young
Park Street—John E. Davis, Jr.
St. Mark's—E. Boyd Stokes
South Point—W.H. VonCannon
Belwood—Cletes A. Pope, Jr.
Bessemer City: Bethea—To Be Supplied
First-Puett—W.H. Pheagin, Jr.
Bethesda-Smyre—Robert W. Little
Bethlehem-Bess Chapel—E.D. Cantor, Jr.
Beulah-Concord-Mary's Grove—W.C. Stroupe
Boger City—Joe L. Ervin

Cherryville: First-Glenn R. McCulley Cleveland Circuit-Paul G. Kale Clover Hill-Oak Grove-W.G. Biggerstaff Cramerton: Cramer Memorial-A.G. Perkins

West Cramerton-Dickie Mitchem Crouse-Thomas E. Blanton, Jr.
Crowell Memorial-Palm Tree-M.E. Seehorn Dallas: First-George C. Starr, Jr.
El Bethel-Hoey Memorial-E.L. Murphy Fallston: Friendship-C. Frank Pennigar

Gastonia: Bradley Memorial-Gilbert Miller

North Carolina Christian Advocate

Covenant—C.C. Murray

Epworth-Kelly's Chapel—Lloyd Deese
Faith—James S. White
First—Charles E. Shannon

First Associate—R.A. Clanton, Jr. First Associate—Howard R. Jordan

First Minister of Education—W. Kirk McNeill

Maylo-W. Rayvon White

Myers Memorial-Kenneth A. Horn

Myrtle-J.S. Higgins

Trinity-Bruce G. Hobson

High Shoals-Iron Station - B.E. Poole

Hinton's Chapel-Mt. Pleasant-Marion W. Walton Kings Mountain: Central-R. Paschal Waugh

Galilee-St. Paul – T.A. Powell

Grace-N.C. Bush

Laboratory-Landers-Frank A Jeffers Lawndale-Double Shoals-Billy Joe Parker

Lincoln Circuit—Mack M. Armstrong

Lincolnton: First-Courtney B. Ross Rhyne Heights-Herman C. Beck

Lowell-McAdenville-R.L. Phillips Messiah-C. Milton Young

Northbrook-Furman A. Wright

Palm Tree-William T. Forbis
Pine Grove-Steve B. Tower

Pisgah-G.G. Gregory

Polkville-Rehobeth-Hubert C. Clinard

Saint Paul-To Be Supplied

Sharon-Boiling Springs-T. Dixon Adams

Shelby: Aldersgate-Ernest D. Page Central-W. Jackson Huneycutt

Associate-Steven F. Lee

Durham-Philadelphia – A. W. Stowe Hoyle Memorial – Wade R. Bustle

Lafayette Street—Harold R. Simpson

Stanley-J.C. Grose, Jr.

Sulphur Springs-1.M. Brendle West Lincoln-Joe E. Greene

SPECIAL APPOINTMENTS, Non-Methodist Related

Jack H. Cooke, Chaplain, Carolina Freight Carriers; Cherryville: First CC

Ben F. Davis, Counselor, Cleveland Mental Health Clinic; Lawndale CC

H.L. Marbury, Chaplain Georgia Department of Correction; Epworth CC

Daniel D. Sain, Professor, Embry-Riddle Aeronautical Institute; Belwood CC

Vayne R. Smith, Field Supervisor and Survey Specialist, Research Triangle Institute; Sharon-Boiling Springs CC

PECIAL APPOINTMENTS, Methodist Related oseph Russell Andrews, Chaplain, U.S. Army; Rhyne Heights CC

kichard H. Babcock, Assistant to Dean, Theological School, Drew University; Gastonia: First CC

Vera Falls, Deaconess, Church and Community Worker, Upper Cleveland Group Ministry; Lawndale CC

be R. Petree, Approved Evangelist; Beulah-Con-

cord-Mary's Grove CC

Howard C. Wilkinson, Chaplain to Duke University; Shelby: Central CC

STUDENT APPOINTMENTS:

John W. Lockman (P), Duke Divinity School; Boger City CC

F. Clark Poole (P), Duke Divinity School; Shelby: Lafayette Street CC

DISABILITY LEAVE: Horace E. Bolick

RETIRED: V.N. Allen, P.E. Bingham, J.W. Combs, W.L. Harkey, R.M. Hauss, T.G. Highfill, John Hoyle, Jr., J.O. Huss, H.F. Kuehn, Marshall McCallum, W.A. Rollins

#### GREENSBORO DISTRICT

District Superintendent-Orion N. Hutchinson, Jr.

Bass Chapel-Raleigh Cross Road-W.R. Royster Bethlehem-Robert M. Hardee

Brown Summit-R.W. Johnson

Collins Grove-Holmes Grove-Cornelius Holland

Gethsemane-A.A. Ferguson Gibsonville-David M. Cowart

Greensboro: Bessemer-Julian M. Aldridge, Jr.

Calvary – Giles O. Bowman, Sr.

Carraway Memorial-Malcolm C. Reese

Centenary-W.T. Medlin, Jr.

Associate – Jesse G. Wilkinson

Christ-Brunson Wallace

Christ Associate-Frank A. Stith, III College Place-Lloyd G. Hunsucker

Associate - Cliff Summey

Glenwood-George E. Smith Grace-Robert H. Stamev

Grace Associate-James M. Leatherwood

Groometown-St. Andrews-Roy G. Steed, Jr.

Hinshaw Memorial—Walter R. Thompson Irving Park—Thomas Swofford, Jr.

Metropolitan-Trevor C. Jones

Mount Pisgah-Ronald G. Overcash

Muir's Chapel-D.P. Smotherman

Newlyn Street-Harold T. Reeves

Proximity – John J. Powell

Saint John's-E.R. Freeman

Saint Matthews-John J. Patterson

Saint Paul's-E.R. Lynn
Trinity Paul C. Putnam

Trinity-Roy C. Putnam

Union Memorial-Avery E. Robinson

West Market Street-Harley M. Williams

West Market Street Associate-Earl K. Gibson West Market Street Associate-William D. Tanner, Jr.

West Market Street Associate—Paul M. Bradley Guilford College—James S. Gibbs, Jr.

Haw River Circuit-Roy L. Eubanks

Hickory Grove-Sedgefield Lakes-Walter O. Cooper

Laughlin Memorial-Summerfield—David Harkness Lee's Chapel—James J. Boles

Midway Circuit—H. Gwyn Clayton

Moriah-William E. Andrews

Mount Pleasant-Herbert T. Penry

Associate-Robert L. Kerr

Mount Pleasant Circuit-Clyde W. Faulkner

Mount Tabor-Celia Phelps-Lawrence Johnson

New Goshen-Eugene Black

Oak Ridge-Morehead-Raymond J. Hahn

Pleasant Garden-M. Marion Workman

Rehobeth-J. Wayne Billings

Sedalia-St. James-W.N. Johnson

Summerfield-Center-Dan P. Stowe

Tabernacle-Boyce Huffstetler

SPECIAL APPOINTMENTS, Non-Methodist Related

Lloyd Dees, (Prob.) Ecumenical Ministry, A & T. University

G.B. Ehlhardt, Professor, University of Dubuque; West Market Street CC

Robert F. Streetman, Assistant Professor of Religion, Montclair State College; College Place CC

J.D. Turner, Director Child Evangelism Fellowship of South Pacific Islands; Rehobeth CC

SPECIAL APPOINTMENTS, Methodist Related Lawrence E. Adams, Chaplain, Iowa Methodist Hospital; Grace CC

Lucy Austin, Associate Director of Religious Activities, East Campus, Duke University; Grace CC

Edward J. Best, Jr., U.S. Army; St. Matthews CC Joseph B. Bethea, Director of Black Studies, Duke Divinity School; St. Matthews CC

Mary Bethea, Deaconess, Director Elect Brooks-Howell Home, Asheville; Grace CC

William Bigham, Greensboro Urban Ministry;
Grace CC

William R. Brantley, Associate Director Conference Council of Ministries; Grace CC

W.T. Brown, Director Wesley Foundation, A & T University; Union Memorial CC

W. Douglas Camp, Campus Minister, Wesley Foundation UNC-G; College Place CC

Jackson W. Carroll, Jr., Professor, Candler School of Theology; West Market St. CC

James W. Ferree, Associate Director Conference Council on Ministries; Union Memorial CC

Elmer O. Hall, Assistant Chaplain to Duke University; Gibsonville CC

Stevens Hicks (LP), Greensboro Urban Ministry; Grace CC

R. Harold Hipps, Staff, Division of Local Church, United Methodist General Board of Education; West Market Street CC

James E. Hull, Professor, Greensboro College; West Market Street CC

W.A. Kale, Professor, Duke Divinity School; West Market Street CC

C.B. Lacy, Professor, Duke Divinity School; West Market Street CC

Julian A. Lindsey, Director Conference Council on Ministries; Centenary CC

E.M. Regan, Jr., Chaplain, U.S. Navy; Lee's Chapel CC

Charles D. Stokes, Missionary to Korea; Reho-

beth CC

James C. Stokes, Editor, N.C. Christian Advocate; West Market Street CC

Amos Taj, Greensboro Urban Ministry; Pleasant Garden CC

Wilson O. Weldon, Editor, The Upper Room,: West Market Street CC

STUDENT APPOINTMENTS:

Richard Alan Clark, Candler School of Theology; Muir's Chapel CC

Mark R. Sills, Wesley Theological Seminary; Muir's Chapel CC

DISABILITY LEAVE: A.J. Clemmer

RETIRED: E. Lester Ballard, J. Elwood Carroll, William Norman Johnson, C.O. Kennerly, Karl H. Koestline, L.E. Mabry, Felton F. McCallum, C.B. Newton, A.B. Pearce, G.M. Phelps, Sr., Raymond A. Smith, J.B. Tabor, Jr., John C. Vernon, E.C. Widenhouse, Jesse G. Wilkinson.

#### HIGH POINT DISTRICT

District Superintendent-H. Eugene Peacock Archdale-Earl C. Black, Jr.

Asheboro: Brower's Chapel-Phillip Vaughn

Calvary – Joe C. Daniels Central – G. Howard Allred

First-Dwight B. Mullis
First Associate-Vance Davis

Giles-Charlotte-Mt. Shepherd-Melvin M.
Beeker

Grace-New Union-Lee Roy Hunt

St. Luke-Andrew W. Brown, Jr. West Bend-Billy V. Hunter

West Chapel-Guy Godfrey

Bethany-Gray's Chapel-J.P. Clodfelter, Jr.

Bethel-Liberty Grove-Otto A. Withers

Burnett's Chapel—Harold D. Shives

Cedar Falls-Ervin H. Hauser Coleridge-Frank M. Jarvis

Empire Circuit—John Gray

Fairfield-Randolph Hills-Robert G. Russell

Fairview-W.F. Thompson

Franklinville-Earl P. Crow, Jr.

High Point: Brooks Memorial—St. Marks—Clarence E. Strickland

Calvary-C. Jerome Huneycutt

Christ-Larry B. Wilkinson

First-Richard J. Crowder First Associate-T.J. Duncan

Highland and Television Ministry-George

Lyndon

Lebanon-L.L. VunCannon
Mitchell's Grove-Howard R. W.

Mitchell's Grove-Howard R. Wilkinson

Montlieu Avenue-Gary H. Brown Northwood-Bobby Ray Beck

Oak View-Douglas Beard

Rankin Memorial-W. Grady Burgin

Saint Timothy-Owen Weatherly

Ward Street-Kenneth R. Moore Welch Memorial-J. Dwight Cartner

Wesley Memorial-B. R. Fitzgerald

Wesley Memorial Associate—R. Delbert Byrum Wesley Memorial Associate—Barry P. Osborne Jamestown—Don G. Bridger

Assistant-Robert L. Greenawalt

Julian-George Carnwright

Level Cross-Ebenezer-Charles E. Morton

Liberty: First-Paul A. Bruton

Liberty Circuit-Arthur and Nancy Allen

Mt. Gilead-Mt. Pleasant-Charles B. Walker

Mount Vernon-Mitchell C. Murrow
Mount Zion-Zion Hill-I.C. Spinks

Vew Salem-Worthville – H. M. Jamieson

Dakdale-Victory – E.E. Hiatt, Jr.

Old Union-Mount Lebanon-W.H. Yokeley

Ramseur: Jordan Memorial-George B. Culbreth

Ramseur Circuit-Sophia J. East
Randleman: First-Leroy A. Scott

Randleman-St. Peters—Paul Withers

andy Ridge-Benjamin D. Killian

aint Mary's-J.W. Jones eagrove-Everett B. Wright

outh Randolph-Charles W. Byrd

pring Hill-Wm. L. Crowell

rinity: Memorial—C. Denny White, Jr.

PECIAL APPOINTMENTS, Non-Methodist Related

tanley C. Gibson, Executive Director, Christian Homes, Inc.; Christ CC

harles E. Tyson, Chaplain, Texas Department of Correction; Asheboro: St. Luke CC

aymond L. Himes, Instructor, John Wesley College; Mt. Vernon CC

PECIAL APPOINTMENTS, Methodist Related

7. Stanley Baker, Chaplain U.S. Army; High
Point: First CC

arl P. Crow, Jr., Associate Professor, High Point

College; Franklinville CC

aul H. Duckwall, Cordinator Adult Ministry, Conference Council on Ministries; Archdale CC alter E. Hudgins, Professor Greensboro College; Wesley Memorial CC

R. Locke, Professor, High Point College; High Point: First CC

romi. First CC

homas Kilby Watson, Director Youth Unlimited, High Point; Wesley Memorial CC

obert D. Weant (LP), Director Urban Ministry, High Point; High Point: First CC

FUDENT APPOINTMENT:

ichael Bruce Brown (P), Duke Divinity School; Asheboro: First CC

. Kenneth Brown, Candler School of Theology; Asheboro: First CC

mes A. Hewett, School of Theology, University

of Manchester; Sandy Ridge CC therine Stevens, Duke Divinity School

ETIRED: R.W. Blanchard, J.R. Duncan, C.L. Grant, H.E. Jones, T. Glenn Madison, H.H. Peterson, C.W. Russell, Ralph Taylor.

#### MARION DISTRICT

strict Superintendent-W. Douglas Corriber

Altamont-Ronald Mann
Avery-Donald R. Freshour
Banner Elk-G. Roland
Mullinix

Burke-McDowell—Floyd J. Wood Caroleen: First-Avondale—F.G. Bottoms Cliffside-Chase—Morris J. Byers

Drexel: Bethlehem-Aaron Moss Forest City: First-Don A. Payne

Pleasant Grove-R. F. Hilliard Wells Springs-Brooks Chapel-David Dunlap Friendship Shady Grove-Zeno C. Wright

Gilkey-John A. Petty

Glen Alpine-Horwood P. Myers, Jr. Henrietta-Providence-Robert G. Wolfe

Hildebran-Ben Tyra Gantt, Jr. Marion: Addie's Chapel-George W. Slade

Clinchfield-Nebo-Clay J. Morgan

East Marion-West Marion-James T. Ingram First-N. Carson Williams, Jr.

St. Mark's-Cross Mill-Charles G. Sherrill

Marion Circuit—S. E. White Mill Spring—Paul Heafner

Mitchell-Yancey Parish-Elton L. Strickland Morganton: Bethel-J. P. Hornbuckle, Jr.

First-Harlan L. Creech, Jr.

First Associate-Howard L. Coleman

North-James E. Mc Neely Salem-F.L. Andrews

Saint Matthews-J. O. Prichard

Zion-Zion Memorial-G.A. Upton Mount Harmony-John H. Deyton

Mount Hebron-Alvin A Wilson

Newland-Elk Park—Dewey A. Bailey
Oak Grove-Salem—Fred A. Hill

Oak Hill-Collins M. Benfield

Old Fort-Ebenezer-Earl M. Hansell Pleasant Hill-Concord-Mrs. P.F. Snider

Pleasant Hill-Concord, Associate – P.F. Snider

Rutherford College: Abernethy Memorial-Clegg W. Avett

Rutherfordton: First-Frank B. Cook Spindale-Reginald J. Cooke

Spruce Pine-Russell N. Burson, Jr.

Associate—Grover C. Graham

Sunshine-Wayne E. Hoyle
Table Rock-Joe A. Combs

Tanner's Grove-Kistler's Chapel—Joe Phillips

Valdese-Milton G. Widenhouse

SPECIAL APPOINTMENTS, Non-Methodist Related

W. Douglas Shepherd, Chaplain, Broughton Hospital; Morganton: First CC

Ralph Miller, Chaplain, Western North Carolina Center; Morganton: First CC

SPECIAL APPOINTMENTS, Methodist Related T.A. Summey, Jr., Minister to the Deaf; Zion-Zion Memorial CC

Joe B. Tyson, Professor of Religion, Southern Methodist University; Bethlehem CC

STUDENT APPOINTMENTS:

Arnold D. Corriher (P), Duke Divinity School;

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Marion: First CC

John E. Harold (P), Candler School of Theology; Mount Hebron CC

R.A. Spencer (P), Boston School of Theology; Morganton: St. Matthews CC

RETIRED: J.R. Bowman, V.P. Crowder, M. Teague Hipps, Hugh D. Jessup, Fletcher Nelson, Fred L. Setzer, T.H. Swofford, C.F. Tate RETIRED LAY PASTOR: L. W. Hall

#### NORTH WILKESBORO DISTRICT

District Superintendent—John R. Hamilton Alleghany-Grayson—Shirley T. Jones Arbor Grove-Union—J. Frank Herman

Bethany-D.D. Holt

Boone: Boone—M. V. Thumiii
Boone Associate—Thomas J. Herin
Deerfield—Lawson P. Henderson
Boone Circuit—E.H. Goode

Boonville-Mitchell Chapel-M.W. Heckard, Jr.

Center-R.H. Ballard

Creston-Green Valley – Byrd H. Metcalf Elkin: First – O. Dewey Smith

Elkin Circuit—W. Ralph Surratt Elkin-Jonesville—J.G. Boyd, Jr.

Helton-T. Steven McLain

Hiddenite-Wade E. Wright

Jefferson-Worth A. Sweet Jonesville-R. Bennett Bullard, Jr.

Miller's Creek-James L. McKinney
Moravian Falls-Jimmie Holland

Mount Bethel-Ben F. Wilson

Mountain Park-Grassy Creek-Thomas F. Prichard

Nathan's Creek-Finley M. Orr

North Wilkesboro: First-John H. Christy

North Wilkesboro: First Associate—David M. Jordon

Philadelphia-Beaver Creek-Boone Chapel-C.W. Bailey

Rocky Springs-Clyde L. White

Saint Paul's-Alvin G. Jones

Sparta-Ray S. Cody

Stony Point-Marvin-Sam B. Moss

Taylorsville-Edward D. Lee

Thurmond-O.T. Hayes

Todd-George W. MacDow

Warrensville-Dwight Ludwig

Watauga-D.H. Lutz

West Jefferson-H. Wendell Brittain

West Yadkin-Frank E. Blalock

Wilkesboro-H. Glen Lanier

Yadkinville-Rick W. Mills

SPECIAL APPOINTMENT, Non-Methodist Related:

Wayne W. Woodard, Librarian, Asbury College; Elkin Circuit CC

SPECIAL APPOINTMENTS, Methodist Related: F.L. Heckard, Chaplain, U.S. Army; Taylorsville CC

M. Wilson Nesbitt, Director of Rural Church Affairs, The Duke Endowment; West Jefferson

CC

Wayne G. Shelton, Chaplain, U.S. Army; Elkin Circuit CC

Manuel D. Wortman, Director of Wesley Foundation, Appalachian State University; Boone CC STUDENT APPOINTMENT:

G. Keith Howell, Graduate School, Appalachian State University; Miller's Creek CC

DISABILITY LEAVE: R.W. McCulley, T.E. Rutledge, Jr.

RETIRED: S.J. Brawley, Moir W. Edwards, W.A. Kerr, Jr.

RETIRED LAY PASTORS: O.T. Hayes, Finley M. Orr

#### SALISBURY DISTRICT

District Superintendent – Melton E. Harbin Bethel – J. Lawrence McCleskey Boger's Chapel – To Be Supplied Centenary – John F. Edwards Center Grove-Friendship – Frank S. Starnes

China Grove: First-Robert W. Combs South-F.E. Brown

Cold Springs-C. Marvin Boggs
Concord: Ann Street-Kenneth Eller
Center-G. Lee Pollock

Central—E. Paul Hamilton Epworth—John K. Miller

Forest Hill-Jesse L. Johnson, Jr.

Harmony-Bryce Smith

Kerr Street-John T. Frazier, Jr. Rocky Ridge-William Sartin Westford-Wilbur A. Jarrett

Gay's Chapel—Earl A. Cook, Jr.
Gold Hill-Bethlehem—Bobby Wayne Moody

Harrisburg-Ellis L. Rouse, Jr.

Kannapolis: Bethpage-Grady Barringer Jackson Park-Lawrence E. Barden

Memorial-W.T. Medlin, III Midway-Neil Smith

Mount Mitchell-Joseph Marion Fulk, Sr.

North Kannapolis-W. D. Argo Royal Oaks-Mt. Carmel-Larry B. Clifton

Trinity -Paul R. Berrier

Trinity Associate – D. Bryan Fox, Jr.

Landis-Bobby Joe Dennis

Liberty-George Carnwright

Matton's Grove-Zion-Eddie Lee Black

Midland-Don Noblitt

Mount Olivet-I.P. Rutledge Mount Pleasant-Hubert A. Brown

Mount Tabor – R. Norman Beck

Oak Grove-Unity-Paul Hart

Providence-Bethel-K. Wesley Judy

Roberta-N. Fred Jordan, Jr. Rock Grove-E. Lee Ellis

Rockwell-William C. Currie

Rockwell-William C. Curr Rowan-Jasper Boyd

Salisbury: Coburn Memorial—Joe T, Melton First—D. Edwin Bailey

First—D. Edwin Balley
First Associate—Joseph C. Seymour, Jr.
Main Street-Long Street—B.T. Myers

Milford Hills-Harold E. Wright
Park Avenue-Oscar L. Easter
Shiloh (Granite Quarry)-Derrell Parris
Shiloh-Bethany-R.E. Sides
Spencer:Central-Edward M. Heath
West Rowan-Fred L. Baker
Woodleaf-South River-W.F. Lee
Yadkin-B. R. Hillard

SPECIAL APPOINTMENTS, Methodist Related J. Pat Heafner, Coordinator Junior High and Camping Ministry, Conference Council on Ministries; Landis CC

STUDENT APPOINTMENTS:

A. David Argo (P), American University, Washington; North Kannapolis CC

Kenneth G. Roth, Medical College of Virginia, Richmond; Salisbury: First CC

DISABILITY LEAVE: A.J. Cox

RETIRED: C.R. Allison, H.L. Blackwelder, George Clay, Earl A. Cook, D.P. Grant, E.J. Harbison, B.W. Lefler, R.J. Goldston, J.L. Love, Fred R. Love, W.E. Rufty, Frank J. Stough, M.H. Wood

#### STATESVILLE DISTRICT

District Superintendent-Jerry D. Murray Balls Creek-Robert M. Clinard Bethlehem-Bethel-Olin B. Isenhour Catawba-R. James Starling Center-Pisgah-Robert L. Poindexter, Jr. Chapel Hill-Christ-R, Dale Hilton Claremont: Bethlehem - A. Frank Phibbs Collier's-Baton - A. J. Cox, III Concord-Hopewell-Rufus J. Essary Conover: First - Don F. George benezer-Lee W. Dunlap Ilmwood-To Be Supplied Fairgrove—C. Jack Caudill Frace Chapel-Ebenezer-John Wesley Cole Franite Falls-Rhodhiss-Clark W. Benson larper's-Cedar Valley-Reginald Smith lickory:Bethel-Joe C. Davis First-Charles G. Beaman, Jr. First Co-Minister-Harry G. Long, Jr. Hartsell Memorial-McQueen Chapel-Harry A. Smith Highland-William N. Blanton, Jr. St. John's-Lewis C. Gibbs St. Luke's-Thad L. McDonald, Jr.

Westview—F. Doyle Freeman udson-Mt. Herman—John Burton enoir: First—Carlton G. Alspaugh, Jr. First Associate—James W. Segars, Sr. Smith Mem.-Harper's Chapel—To Be Supplied South Lenoir-Mt. Olivet—Frank H. Thomas Whitnel-Maria Chapel—John W. Kale ttlejohn-Gamewell—John W. Crawley aiden: First—C. Dwight Pyatt ay's Chapel-St. Paul's—Don F. Rollins cKendree-Rocky Mount—Marion Swann poresville: Broad St.-Jones Mem.—Zane Gray Norton

Central-Herbert D. Garmon Port City-Liston Sellers, Jr. New Salem-Cool Springs-Donald C. Davis Newton: Abernethy Memorial-C.B. Barr, Jr. First-James H. Coleman St. Paul-Beulah-Providence-James W. Scales North Iredell Cooperative Ministry: Friendship and Director-Everett H. Lowman Harmony-W.W. Blanton Union Grove-Olin-Donald W. Routh Pisgah-Trinity – William E. Walker Plateau-Wesley Chapel-Louis H. Evans, Jr. Rose Chapel-Providence-John P. Spillman, Jr. Shiloh (Catawba County)-Charles R. McKinney Shiloh-Wesley Chapel-Louis H. Woodard Statesville: Boulevard-Joe C. McMurry Broad Street-Earl R. Haire Broad Street Associate-C.F. Womble Monticello-Midway-Bud Ellington Race Street-John H. Barnes Scott's Chapel-Paul H. Duckwall Wesley Memorial-Bill E. Bass Terrell-A. Gayle Ford Triplett-T.C. McLean Troutman: First-Charles E. Bruce Vanderburg-Marion Joe Parker Williamson's Chapel-Frank G. Richards, III SPECIAL APPOINTMENTS, Non-Methodist Re-

SPECIAL APPOINTMENTS, Non-Methodist Related
David W. Charlton, Jr., Bristol Mental Health

Center; Conover: First CC

Robert A. Foster, Pastoral Consultant, Mental

Health Center; Lenoir: First CC

SPECIAL APPOINTMENTS, Methodist Related: H.G. Allen (R), Director of Conference Brotherhood; Statesville: Broad Street CC

Homer M. Keever (R), Director of Archives, Conference Historical Society; Statesville: Broad Street CC

A.C. Kennedy, Jr., Associate Director, Conference Council on Ministries; Statesville: Broad Street CC

Virginia Miller, Deaconess, Church and Community Worker, Caldwell County; Hudson CC Phillip A. Pharr, Professor of Religion, Pfeiffer

College; Ebenezer CC

Louise Robinson, Deaconess, Coordinator of Children's Ministries, Conference Council on Ministries; Wesley Memorial CC

STUDENT APPOINTMENTS:

John F. Andrews (P), Candler School of Theology; May's Chapel-St. Paul CC

Philip Wendell Williams (P), Candler School of Theology; May's Chapel-St. Paul CC

DISABILITY LEAVE: W.C. Cockman, Cecil G. Hefner

RETIRED: H.G. Allen, William Howard Benfield, McRae Crawford, D.H. Dennis, J.Q. Dula, M.C. Ellerbe, M.G. Ervin, A.C. Gibbs, Rollin P. Gibbs, R. Clem Goforth, Homer M. Keever, F.A. Kiker, Walter Lee Lanier, George W. Patterson, C. Moody Smith, Preston L. Smith,

L.H. Spender, Garland R. Stafford, Paul W. Townsend, G. Ervin White, J. Garland Winkler, C.F. Womble, Ben H. Ziglar RETIRED LAY PASTORS: G.L. Lovett, R. A. Setzer

#### THOMASVILLE DISTRICT

District Superintendent—George W. Rudisill Advance-Mocks—William C. Anderson Arcadia—J. C. Singleton Bethany-Macedonia—Don E. Conrad Bethesda—Bruce A. Norwood Bethlehem—D. K. Funderburk Canaan-Miles A. McLean Cid-O. C. Loy Cooleemee—William H. Dingus Davidson—Curtis L. Sides Davie-Charles W. Sisk Denton: Central-W. Harold Groce Denton Circuit—J. C. Reynolds Dulins-Smith Grove—Frederick A. Robbins Elbaton—Willard L. Stevens Eldorado—Jack D. Luther Farmer—Leonard T. VonCannon Farmington—Fred C. Shoaf Good Hope—Albert W. Wellons Hopewell—Robert L. Witty, Jr. Lexington:

Christ Chapel-Ebenezer—John S. Oakley
First—C. Harley Dickson
Associate—James Trollinger
Parish—M. S. Laughlin
St. Stephens—John F. Epps
Trinity—Robert L. Oakley
Wesley Heights-St. Timothy—

Donald D. Davis

Liberty-Concord—J. C. Lane Linwood-Cotton Grove—J. Hal Varner Midway—O. L. Hancock, Jr. Mocksville: First—D. Austin Hamilton Mocksville Circuit—Ardis D. Payne Mt. Carmel-Greer's Chapel—John F. Cagle Mt. Pleasant-Alvin B. Pope New Mt. Vernon-Carl A. Haire Oak Forest-Joe B. Davis Oak Grove—James F. Weekley Pine Woods-Fairview—Joe S. Johnson Pleasant Grove—Ray C. Stephens Prospect-Pleasant Hill—Joe E. Luther, Jr. Reeds—Brown T. McKinney Shady Grove—George E. Thompson Sheffield—Robert L. Crook Shiloh—James A. Northington South Davidson—Director, Uwharrie Parish—

To be Supplied Tabernacle—W. C. Belcher Thomasville: Bethel—John M. Rufty Central—Wyatt P. Cole Fair Grove—Kenneth D. Crouse First—Robert P. Bunch Johnsontown—M. Donald Sides Memorial—Philip L. Shore, Jr.

Minister of Education—

Melvin D. McIntosh

Minister of Youth—

James R. Westmoreland

Trinity—Henry C. Thompson

Unity—James R. Calloway

Tyro—Reece E. Cook
Union Chapel—T. E. Hendrix
Welcome: Center—B.B. Bearden
SPECIAL APPOINTMENT, Non-Methodist
Related:

West End—Paul M. Dennis

J. Harley Cecil, Senior Chaplain, Murdock Center, Butner: Pleasant Grove CC Student, Benjamin C. Clodfelter, Duke Divinity

School, Thomasville: Memorial CC

Student, Randy B. Michael, Harvard Divinity School, Lexington: Trinity CC Student Harrison Lee Hisson United Theo.

Student, Harrison Lee Hinson, United Theological Seminary, Dayton, Mocksville: Unior Chapel CC
Disability Leave: B. F. McCracken

Retired: J. B. Fitzgerald, E. M. Jones, O. C. Loy, R. G. McClamrock, Byron Nifong, R. Moody Nifong, A. P. Ratledge, C. E. Ridge, H. C. Sprinkle, Jr., W. B. Thompson, J. W. Vestal, A. C. Waggoner.

#### WAYNESVILLE DISTRICT

District Superintendent—John L. McWhorter Andrews—Harry G. Sellers, Jr. Bethel—Thomas W. Weeks Bryson City—William D. Clodfelter Canton: Central-W. T. Hawkins First—Tracy Streater Cashiers—Robert V. Dodd Cherokee—Ralph H. Eanes, Jr. Clay County Parish and Hayesville: First—Jack C. Smith Associate—David Clear Associate—J. Harry Hawk Clyde—George H. Winecoff Crabtree—Arelin Freshour Cullowhee—J. C. Gilland Elizabeth Chapel-Maple Grove—Don R. Jone Faith-Francis Cove-P. Scott Owens, Jr. Fines Creek—J. F. Broyles, Jr. Franklin: First—Robin W. Hurley Franklin Circuit—William A. Knight Highlands—C. C. Washam Long's Chapel—Joe W. Lasley Macon Circuit—John E. Foster Maggie-Dellwood-M. Loy Kennedy Morning Star—B. W. Clinard Murphy: First—Frank B. Turner Murphy Circuit—Horger Knight Associate—Jack Palmer Pigeon Valley—Wade H. Childers, Jr.

Sylva Circuit—Ray G. Burrell, Jr.
Waynesville: First—J. Bernard Hurley
Associate—William B. Wombough
Webster Circuit—Gene A. McCants
West Macon Circuit—William T. Haselden

Whittier Circuit—James R. Hamilton SPECIAL APPOINTMENTS, Non-Methodist

Related:

Clyde W. Faulkner, Jr., Professor, Georgia State University: Hayesville CC

J. W. Fowler, III, Assistant Professor and Director of Continuing Education, Harvard Divinity School; Waynesville: First CC

Paul W. Mattias, Executive Director, S. C. Council of Human Relations: Cashiers CC

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Western Carolina University: Cullowhee CC
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# N.C. Wesleyan Trustees Meet

ROCKY MOUNT—The N.C. Wesleyan College Board of Trustees, at its May 19 meeting here, approved an operating budget of \$1,949,000; adopted a resolution nonoring R. Russell Braswell, vice president of the college for 15 years; and approved a minimal increase in tuition for the coming academic year. Board Chairman Thomas J. Pearsall presided.

Reelection of present officers, recomnendation that fraternities and sororities e continued at Wesleyan and approval to eat the president of Wesleyan's Student Government Association as an ex-officio, on-voting member of the board were ther highlights of the meeting, according o Dr. Thomas A. Collins, college presi-

ent.

The resolution honoring Russell Brasvell was passed in appreciation of his many ears of service as vice president of N.C. Vesleyan College, in addition to his service or nearly two years as the chief officer of ne college during its founding and infancy.

Comptroller Floyd Sawyer reported hat the college will close the year with a alanced budget for the second successive ear, although Wesleyan's operating budget slightly higher than that of last year. The unimal increase in tuition of \$70 per year the smallest increase recommended by the college in seven years.

Mr. Sawyer was elected vice president or business and treasurer of the college by the trustees. A native of Durham, he is a possible graduate of Duke University and itor to joining N.C. Wesleyan's administrate staff as comptroller in 1967 was chief countant and office manager at Duke.

The fraternity and sorority approval me after a successful five-year trial

priod on the Wesleyan campus.

Thomas J. Pearsall was reelected chairtan of the board; Guy E. Barnes, vice airman: and the Rev. James A. Auman Raleigh, secretary. In addition to Dr. Ollins, officers of the college corporation :: Dr. Allen F. Cordts, vice president for student affairs; Floyd D. Sawyer, vice president for business and treasurer of the college; and Robert A. Maxwell, secretary.

# Central, Asheville, Dedication Held

The new education building and parsonage of Central UM Church, Asheville, were dedicated during separate ceremonies Sunday, June 4, which had been designated by the congregation as a "Day of Jubilation."

Bishop Earl G. Hunt, Jr., preached during the 11 a.m. worship service and dedicated the two facilities.

Assisting were the Rev. W. Harold Groce, superintendent of the Asheville District, the Rev. Thomas B. Stockton, minister of Central Church, and the Rev. Ronald A. Koonts, associate minister of Central and minister of French Broad Avenue UM Church.

Following a covered dish dinner in the Fellowship Hall, the dedication services were held at the education wing and at the parsonage.

The three-story education building contains 20 classrooms and was built as part of a building program begun six years ago and also involving renovation of the church's sanctuary.

The red brick parsonage in Biltmore Forest was finished in August, 1971, and contains living and dining rooms, four bedrooms, a study, half basement, two fireplaces, kitchen and double carport.



# WOMEN'S NEWS

## Western North Carolina Conference

Mrs. John C. Wright

#### COMING EVENTS CAST THEIR SHADOW

When United Methodist Women gather at Lake Junaluska in June for the Annual Meeting of the Women's Society of Christian Service and the Wesleyan Service Guild it will mark the end of an era lasting one-third of a century. For this will be the last time the two groups meet as separate organizations on a Conference level.

On January 1, 1973 they will merge into one powerful group of UNITED METHODIST WOMEN. The recommendation for this unification was made by the Women's Division at the recent meeting of General Conference in Atlanta. Details of the new organization and the how-to will be presented in the Schools of Christian Mission throughout the nation during the summer months.

Perhaps the knowledge of impending changes influenced the leaders of the two groups to choose as the theme of their respective programs the simple words, "Break Thru."

Each group begins its program with a panel presentation of "What Did General Conference Say?" and each ends its annual meeting with a service of dedication. In between these two things, each has packed enough thought-provoking, inspirational material to last the delegates for months to come.

The Women's Society opens its Annual Meeting on Tuesday, June 13, and closes on Thursday, June 15, at noon. A grand processional led by Mrs. W. Frank Redding, Jr., Asheboro, Conference president, will set the stage for the fellowship and inspiration. All members of the Conference Executive Committee will participate in the joyfut entrance.

Mrs. Redding's address will feature, "Breakthru: Change! Choice? Catalyst!" Dr. Harmon L. Smith will speak on, "Choices on Our Conscience." Miss Elizabeth Hanford will discuss, "Our Responsibility As Women," and Miss Dorothy Height will bring a message on, "A Faith for the Future." Mrs. Thomas P. Green, president of the SE Jurisdiction Society-Guild, will conduct the concluding service of celebration and commissioning as the newly elected officers assume their respective duties.

The Wesleyan Service Guild will open its meeting on Friday, June 16, at 7:15 P.M. and conclude with a service of dedication on Sunday at noon in Memorial Chapel. Mrs. Odell Brown, Boonville, Conference Guild Chairman, will be the presiding officer for the weekend meeting.

After the presentation on "Breakthru from General Conference" by a panel of five leaders, the Guilders will make a pilgrimage to the foot of the Junaluska Cross for worship.

An afternoon session will feature an indepth study of "Breakthru in Technology and Social Concerns" in drug abuse, alcohol, medical breakthrus and prison ministry. Speakers for this portion of the program are Mrs. Guilli Brendell, Bryant Bivins, Rev. Cecil Myrick, Rev. Frank Blair Turner and Mrs. C.C. Phillips.

Dr. Wallace Fridy of the S.C. Program Council will deliver the Sunday morning message in Stuart auditorium on, "Who Touched Me?", after which the Guilders will go to Memorial Chapel to make this pledge:

"We commit ourselves to love through listening.

(Continued on page 30)



# WOMEN'S NEWS

## North Carolina Conference

Mrs. Bruce Hargrove

# TRI-COUNTY SUBDISTRICT MEETING

Mrs. John Daniel, Jr., leader of the Tri-County Subdistrict of the Women's Society of Christian Service, presided at its regular meeting held in the Mt. Pleasant United Methodist Church recently. After Mrs. Daniel led the invocation, Mrs. John Yates, assistant leader of the subdistrict, led a meditation based on better understanding of the purpose of the Women's Society. She stressed the large task of the Society to broaden its vision.

After a solo by Mrs. Shelby Lowery, a few moments of silent prayer were observed in intercession for the grand-daughter of Mrs. A.D. Haverstock.

Mrs. David Edwards, president of the host society, gave the welcome. The minutes were approved as read by the secretary. The roll call of societies was read, and Mt. Zion again won the attendance award.

Mrs. Daniel recognized the following district officers: Mrs. A.D. Haverstock, president; Mrs. Dru Richardson, vice president; Mrs. H.D. Mercer, secretary; Mrs. Beulah High, treasurer; Mrs. J.C. Reynolds, nominations; Mrs. D.E. Bennett, public relations; Mrs. Gerald Walston, spiritual growth; Mrs. Charles Snipes, Christian Social Relations, and Mrs. C.H. Banks, Jr., missionary education. The Rev. Dan Meadows of the Bailey United Methodist

Church was present also.

Mrs. Haverstock reported that at the General Conference in Atlanta the name of the Women's Society was changed to United Methodist Women. She also urged us to have a drive to increase membership which had seemed to show a decline. Mrs. Richardson told of a film of India to be used with the mission study that would be available for showing. Mrs. Mercer asked that local officers be elected in October. All women were urged to study the issues and to vote.

Broadening our vision was the theme for the day's program. Mrs. W.B. Joyner, leader of the Northhampton Subdistrict, gave a glowing report of the General Conference of the Southeastern Jurisdiction. She asked that the Methodist Church be aware of the mission of the church.

Slides were shown giving clear views of what some of our money for missions is used for. Varied activities in the Coharie Area, Salemburg, Pamlico Parish, Wesley Foundation at East Carolina and Manly Day Care Center in Raleigh showed our money at work in the North Carolina Conference

Mrs. High, treasurer, reported that the Rocky Mount District had pledged \$22,000 for missions. There were nine special memberships. Mrs. David Edwards presented a special certificate to little Joy Lyon Haskins. Rev. Mr. Mulliken gave the benediction.

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## Sunday School Lesson

By Dr. RAYMOND A. SMITH (International Lesson Series)

FOR JUNE 25



# Hunger For Security

Background Scripture: Psalms 57; 90:13-17; Isaiah 6:1-6; Romans 8:28-39 Lesson Scripture: Psalms 57

A student of human behavior once put down as the four things men most desire the following: (1) security (2) love, given and received (3) recognition by others of oneself as a person and (4) new experiences (or relief from boredom). The fact that in this list there is nothing said about man's desire for God means either that the author of the list did not believe in God, or perhaps he may have included this belief under the head of "security."

Over and over again we see evidence that security is one of man's major concerns. This runs all the way from the security one can buy in a can of deodorant spray to the budget for national defense! Vast stockpiles of atomic weapons are no doubt a sign of the desire for security, though often history shows that this sort of effort leads only to further wars. As these lines are being written the news media are telling us of the President's meeting with Russian leaders in an effort to limit the production of certain weapons. The over-taxed millions of both Americans and Russians devoutly hope that some real progress toward peace was made in these talks.

In our lesson Scripture from the 57th Psalm we have a case-study in *personal* security. The writer of the Psalm has been in deep trouble. He has been surrounded by enemies of various kinds. He says: "I lie in the midst of lions who greedily devour the sons of men." This is probably a figure of speech, meaning certain ones who are bent on destroying him. Or it may mean

the unseen spirits of evil who always work against the good. In any case, the Psalmis seems to have emerged victorious for, say: he, "They have dug a pit in my path bu have fallen into it themselves." Verses 7-11 form a sort of song of thanksgiving fo salvation from evil forces. "My heart is fixed, O God, my heart is fixed," says the King James Version. The RSV renders this "My heart is steadfast," Through his experience of wor ship he has now achieved courage and deliverance from fear.

Reference is made in the background Scripture to the 90th Psalm. This has been called by a world-famous Biblical schola "The pearl among the treasures of the Psalter." Here a sort of dialogue takes plac between man, the creature, and God, the Creator. The reader is urged to study it Here he will find phrases that have comforted untold millions of devout souls. Many of these statements have found their way into the ritual for the burial of the dead. How often have we seen congregations of usually care-free people subdue into an attitude of reverent thoughtfulnes as these words are being intoned by th minister! How very human, for example, i. the petition found in Psalms 9-15: "Mak us glad as many days as thou hast afflicted us, and as many years as we have see evil."

Isaiah 6:1-6 is another fine example of the way men have found security in time of trouble. King Azariah (Uzziah) who was a good king, and the beloved friend of Isaiah, had just died. Isaiah went to the temple to worship and to find consolation. The future appeared dark. But Isaiah, man of great ability and also a friend of

royalty, says he saw "the Lord high and lifted up." The earthly king had died, but Isaiah could say "Long live the Heavenly King." Furthermore his deeply moving experience at that time and place led to the dedicating of his life to the prophetic office. He entered the temple to worship. He left its portals to serve God and country the rest of his life.

In the third reference to the back-ground Scripture we are asked to consider Romans 8:28-39. Here in these verses is to be found one of the greatest affirmations of faith to be found anywhere, in the Bible or elsewhere. Paul quotes from Psalms 44:22, a picture of God's people in trouble

because of their faith. It reads: "For thy sake we are being killed all the day long; we are regarded as sheep to be slaughtered." In Rome one may see the great church that has been built to commemorate the martyrdom of Paul. It is called "St. Paul's without the walls", meaning that at the time of the great saint's death the site was not in the city. The triumphant words he penned to the church at Rome must have sustained him in the hour of death. He wrote: "For I am sure that neither life nor death, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor anything else will be able to separate us from the love of God in Christ."

SUNDAY SCHOOL LESSON

FOR JULY 2

# Discovering A Meaningful Faith

Background Scripture: Job 23; 42:1-6; Hebrews 12:5-11; 1 Peter 5:6-7 Lesson Scripture: Job 23: 1-4, 16-17; 42:1-6

The book of Job has been the object of innumerable statements of praise. Writes one scholar: "It is a book which may reasonably claim to be the finest piece of literature the world has yet seen." Unlike many ancient writings which deal with gods, heroes, battles and long journeys, the book of Job has aptly been called "An Epic of the Inner Life." Its action reveals the struggle of the soul. It used to be said the book could never be staged because there was too little "action" in it. However, a modern version of the book was presented on Broadway some years back and had a respectable run.

Traditionally Job has been characterized as a work which deals with the problem of why the righteous suffer. In the course of time the doctrine had grown up that suffering is invariably a punishment meted out by God to the sinner for his transgressions. This doctrine finds its extreme expression in the well-nigh incredible

picture of a God who is willing to subject his faithful servant to an ordeal of intense suffering in order to win an argument with Satan. Amos and Ezekiel had spoken of a God of justice, and Hosea and Jeremiah had witnessed to a God of love, but in this case it would seem as though these insights had been forgotten.

It has been said that the book of Job has a special appeal to our generation. As one writer puts it: "Just as Job could find no solace in the little predictable God of his friends" (the so-called comforters) so many in our time have found they can no longer believe in a God who is willing to confer his blessings upon the perpetrators of injustice on a world scale, or the socalled "American way of life" with its waste of God-given resources and its careless pollution of the planet, or even the pretended champions of law and order who seem often to be found on the side of power and privilege rather than champions of the poor and weak.

Job knew that the God of his friends was too small. As H.T. Fowler wrote: "When Job realized that his friends were trying to please God by lying for him, the

author of Job gives us our first clear view of his hero's higher faith in God; he cannot believe God loves a lie even when it is told in his defense."

Our lesson Scripture is found in selected verses from Job 23 and 42. In 23:4 we see Job crying out for understanding, much as we ourselves have done when overwhelmed with the tragedy of unexplained disaster. He wants to know how he can find God and have a face-to-face confrontation with him. "Oh, that I knew where I might find him" are not only the words of an ancient seer, they are the common property of mankind-a cry against the universe that seems indifferent to their highest aspirations. Walter Williams has said of Job's friends: "They have been so busy defending the faith they have not looked at Job as a person." Here is only one example out of millions which shows how men can be so zealous in their defense of "the system", or the "establishment", that they fail to see those who are being crushed by it.



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In chapter 42:1-6 we see that a great change has come over Job. In the earlier chapters he *knows* his friends do not have the right answers, but thinks that *he* may have them. It is true that God does condemn them in chapter 42:8. Nevertheless Job has come to realize now that he has been guilty of the sin of presumption (see Psalms 19:13). Says he: "I have spoken of great things which I have not understood things too wonderful for me to know. I knew of thee only by report, but now I see thee with my own eyes. Therefore I despise myself; I repent in dust and ashes." In other words, only God knows all answers

In the very excellent one-volume commentary known as The Interpreter's, there is a sentence that seems fitting for our closing thought. It says: "Job speaks to our situation because it speaks of a God who is found, through the night of man's double and sorrow, at the center of the storm even as the God and Father of our Lord Jesus Christ is found by needy men amid the darkness of the Cross of Calvary."

WNCC Women's News (Continued from page 26)

"We commit ourselves to healing and responsibility for justice and for freedom of all mankind.

"We commit ourselves to walk with firm and fearless steps onward and outward through the wilderness of our time into a fruitful land."

FOR SALE AT PUBLIC AUCTION: Furnishing and equipment in old Farmville United Methodist Church, Wednesday, June 21, 1972 at 10:30 a.m. Corner of Church and Walnut Streets, Farmville, N.C. All furniture and fixtures in parlor, church offices, sanctuary, and Sunday school rooms. Including the following: 5-5 ton air conditioners; 2-window air conditionsrs; 1-pipe organ; several stained glass windows, crystal chandelier; pulpit furniture and pews; sofas; chairs and desks; table lamps; light fixtures, gold mirror; kitchen cabinets; kitchen appliances, including 2 double oven electric stoves, 1 refrigerator; chain link fencing; yards of carpet. Open for inspection 1 hour before sale.

# CAROLINA BRIEFS

On July 2, at 11 a.m. Bishop Earl G. Hunt, Jr., will lead the congregation of Ardmore UM Church, Winston-Salem as they dedicate their chapel and educational facilities. Fully furnished and air conditioned the church plant is valued at \$922,000. After the dedication a picnic dinner will be spead on the grounds. All friends and former pastors are invited.

\* \* \*

The thirty-first annual meeting of the Chestnut Ridge Memorial Association and Homecoming will be held Sunday, June 18, at 11 a.m. The guest speaker will be the Rev. Colin Heath, formerly of England and now of Pittsboro. Lunch will be served on the grounds following the service. There will be no afternoon service. Former members, pastors and friends are invited.

\* \* \*

A drama entitled "His Story at Muir's Chapel" which portrays the 150-year history of Muir's Chapel UM Church, Greensboro, will be presented at the church on June 23 at 8 P.M. Players will wear costumes of the era when the church began. Bishop W. Kenneth Goodson, Birmingham, Ala., will be the speaker for the morning worship service June 25. A fellowship dinner will be held at 12:30. The Greensboro Barbershop Chorus will present a program of music at 2 P.M. All members, former members and friends are invited.

\* \* \*

Ed Kilbourne will be at Myers Park UM Church, Charlotte, the weekend of June 17-18. On Saturday evening he will give a concert at 8 p.m. and will conduct both the 8:45 a.m. and 11 a.m. services June 18.

Mr. Walter Pace, a member of St. Pauls UM Church in Maxton who died in April, included the church as one of his beneficiaries in his will. He designated \$10,000 for the building fund and a \$3,000 investment fund to be a continuing aid to the church budget. Mr. Pace was a prominent merchant in Maxton.

\* \* \*

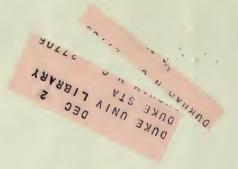
\* \* \*

An Abundant Life Retreat is scheduled June 30 to July 5 at High Point College. Sessions begin with the evening meal on June 30 and conclude with breakfast July 5. For further information contact Rev. Joe Petree, 2505 Camden Road, Greensboro 27403.

\* \* \*

Dr. Thomas A. Collins, president of N.C. Wesleyan College, and The Charlotte News were honored at the annual meeting of the North Carolina Council of Churches. Dr. Collins was presented the Distinguished Service Award for his work through the year "in the cause of ecumenical Christianity." The Richard Shelton Communications Award was presented to the Charlotte News for "outstanding religious news coverage through the year 1971-72."





# Duke Sets Dates For Summer Clinics

DURHAM—Four special summer clinics for ministers and their wives have been announced for the period July 24 to August 3 by the Duke University Divinity School.

Part of the school's program of continuing education in its offer of two-week's intensive study in a specific area, the clinics are considered valuable adjuncts to formal seminary training. Training is non-denominational and open to all ministers.

The 1972 clinics will be offered in the following fields: Communication and Preaching; Christian Faith and Cultural Revolution; Church Dynamics in the Racially Changing Community; and The Minister's Marriage and His Family—this latter clinic open also to ministers' wives.

Clinic leaders will include members of the Duke faculty as well as staffers from the Program Council and the Department of Town and Country Ministries of the United Methodist Church, and from Duke's J.M. Ormand Center for Research, Planning and Development.

Special lecturers during the sessions will include Dr. Alan K. Waltz, assistant general secretary of research for the Methodist program council, Dayton, Ohio; and Dr.

Thomas A. Langford, dean of the Dukee Divinity School and professor of systematic theology.

Clinic directors Dr. McMurry S. Richey and Dr. M. Wilson Nesbitt will furnish additional information on registration, financia aid or other aspects of the clinics by addressing queries to either of them at Duke Divinity School, Office of Continuing Education, Box 4673, Durham, N.C. 27706.

## Littleton College Reunion Planner

Sam Ragan of Raleigh and Southerr Pines, North Carolina's new Secretary of the Department of Art, Culture and His tory, will be the guest speaker for the annual meeting and reunion of the Little ton College Memorial Association which will be held at North Carolina Wesleyar College, Rocky Mount, Saturday, July 8

The day's activities will begin with Registration and a Coffee Hour at 10:00 a.m. in the College Library. Mrs. Nina McCall Ruffner, Class of 1912 at Littletor College, is president of the Association and Miss Ophelia Barker, Class of 1916, is secretary.

All alumnae of the former Methodis college, which was in existence between 1883 and 1919, as well as descendants of alumnae and friends of the Littleton College Memorial Association, are invited to attend the meeting.





These men who retired at the recent session of the Western North Carolina Conference have a total of more than 300 years of service to the United Methodist Church. From left, they are: E.F. Kale, J. Elwood Carroll, J.C. Reichard, E.A. Bennett, Gerald B. Tomlinson, Garland R. Stafford, Walter Lee Lanier, T.M. Mason and Tabor H. Wood.

JUL 6 1972

NORTH CAROLINA

# christian aovocate

Vol. 117 Greensboro, N. C., June 29, 1972 No. 13

Conference Program
Supplement

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NORTH CAROLINA

# christian abvocate

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# Calendar of Coming Events

#### MEETINGS OF WIDER INTEREST

July	4-6	SEJ Com. on Archives and History, Emory & Henry College, Emory Va.
Aug.	29-Sept. 1	Executive Comm., World Methodist Council, Bristol, England
Sept.	7-11	Organizational Meeting, Board of Missions, New York, N.Y.
Sept.	8-9	Organizational Meeting, General Board of the Laity, Chicago, Ill.
Sept.	12-14	Organizational Meeting, Program Council, Dayton, Ohio
Sept	18-19	UMCOR Fall Meeting
Sept.	19-20	Council of Bishops, Cleveland, Ohio
Sept.	19-22	District Superintendents/Program Directors Consultation, Cleveland-Sheraton,
		Cleveland, Ohio
Sept.	28-Oct.3	Seminar for Prospective Lab. Leaders, Birmingham, Ala.

#### LAKE JUNALUSKA ASSEMBLY

WNC Youth Conference, Senior High Encounter

July	2.0	Wite I dath cometence, beingt ingh Encounter
July	3-8	Junaluska Youth Council Workshop
July	9-10	Jurisdictional Council Meeting
July	11-16	Southeastern Jurisdictional Conference
July	17-21	SEJ Youth and Missions Conference
July	17-21	SEJ Missions Conference
July	22-27	SEJ Youth Leadership Conference
July	23-27	Church Music Workshop
July	27-30	SEJ Laymen's Conference
July	30-Aug 4	SEJ Ministers Conference
Aug.	3-6	Ashram
Aug.	4-5	Assembly Board of Trustees
Aug.	6-9	Senior Citizens Conference
Aug.	6-18	Learning Center and Laboratory School
Aug.	10-13	SEJ Worship Conference
Aug.	13-18	Candler Camp Meeting & Evangelism Conference
Aug.	14-17	Church Business Managers
Aug.	18-20	WNC Laymen's Conference
Aug.	21-25	National Leadership Institute for Evangelism
Aug.	28-31	Methodist Bishops Orientation
Aug.	31-Sept. 5	Dept. Field Service & Finance-Board of Missions

July 3-8

#### NORTH CAROLINA CONFERENCE

June 29-30 Bishops' C		Bishops' Conference on UM Christian Higher Education, Hilton Inn,
		Greensboro

#### WESTERN NORTH CAROLINA CONFERENCE

June	29-30	Bishops' Conference, United Methodist Higher Education, Hilton Inn, Greensboro
July	2	West Davidson Set-Up Mtg., Reeds Church, 7:30 p.m.
July	28-30	Weekend of Christian Mission, Pfeiffer College
July	31-Aug. 4	School of Christian Mission, Pfeiffer College
Sept.	15-17	Charlotte District Mission Convocation
Sept.	25-27	Church in Mission Conference, Camp Carolwood

# Harvesting A Bumper Crop

by Arthur West

United Methodist Information

United Methodists are getting set to harvest a "bumper crop" of new bishops this summer. All indications are that well over half of the denomination's 45 episcopal areas in the United States will have new leaders after the simultaneous meetings of the five jurisdictional conferences during the week of July 11.

At least 19 new bishops will be elected then to fill vacancies created in the episcopal ranks by deaths and retirement, and four other active bishops must move from their present areas because of the 12-yeartenure rule.

Seldom, if ever, in either the Methodist Church or the Evangelical United Brethren Church, which joined together in 1968 to form the present United Methodist Church, did such a widespread turnover in leadership occur.

In the former EUB Church, bishops were elected by its General Conference for a term of four years, but with only one exception they were re-elected until the age of retirement. Seldom did as many as half of the personnel of the EUB's Board of Bishops change at any one time.

The Methodist Episcopal Church and the M. E. Church, South, also elected bishops at their respective General Conferences prior to their unification in 1939 with the Methodist Protestant Church to form the Methodist Church. The Methodist Protestant Church had no bishops but the merger plan permitted them to elect-two at union in 1939.

Following Methodist Unification, the pattern of electing bishops by jurisdictional or regional groups became the rule.

Nearest to the record turnover of the current year was in 1960 in the Methodist Church, which then had 44 episcopal areas. Twenty bishops were elected and three others were shifted to new areas.

Now, with 45 areas in the United

States, it is certain that 23 of these will have new leaders beginning in mid-July, and some observers predict that a number of other bishops who do not have to retire or move are likely to receive new assignments.

One vacancy in the Council of Bishops is the result of the death of Bishop Everett W. Palmer, who headed the Portland (Ore.) Area. Another vacancy results from the mid-quadrennium retirement of Bishop Paul Herrick in the Virginia Area.

Two bishops in the Western Jurisdiction—Bishop Gerald Kennedy of Los Angeles and Bishop W. Maynard Sparks of Seattle—have asked for early retirement under an optional provision (*Book of Discipline*, Par. 395.3) which permits a bishop to retire after reaching age 65.

Mandatory retirement age for bishops is based upon a ruling which says that he must retire "at the close of the regular session of his jurisdictional conference, the first day of which next precedes his 72nd birthday." Because jurisdictional conferences meet every four years, this means in practical terms that some bishops have to retire very soon after their 68th birthday and others may serve until they are well past 71. Fifteen bishops in the five U.S. jurisdictions now fall under this ruling for mandatory retirement. (At the time of EUB-Methodist union, the mandatory retirement rule was waived in the case of EUB bishops for the first quadrennium after union.)

Four bishops must move from their present area because of the 12-year-tenure rule. They are Bishop Eugene M. Frank (Missouri Area), Bishop Ralph Taylor Alton (Wisconsin Area), Bishop James K Mathews (Boston Area) and Bishop W Ralph Ward (Syracuse Area).

The jurisdictional conferences, which elect the church's bishops in the U.S., have

an equal number of lay and ministerial delegates, chosen to represent the several annual conferences which make up each jurisdiction. The number of delegates to which an annual conference is entitled is based upon a two-fold formula involving both the ministerial membership of the conference and the number of resident church members.

Bishops are elected by secret ballot without nominations from the floor. Thus the first ballot serves, in effect, as a sort of "nominating ballot." In most jurisdictions, three-fifths of the votes of those present and voting are necessary to elect.

A newly-elected bishop cannot be assigned for his first term to the area from which he was elected.

Neither can a new bishop be transferred to another jurisdiction until he has served at least one quadrennium in the jurisdiction which elected him.

There is a somewhat involved procedure in the church's *Book of Discipline* which provides for transferring bishops across jurisdictional lines, but this legislation has yet to be invoked for active bishops.

Only once has a bishop been elected from a conference outside the jurisdiction which elected him. In 1948, Bishop Kennedy, who was then serving as minister of St. Paul Church, Lincoln, Nebraska (in the South Central Jurisdiction) was elected to the episcopacy by the Western Jurisdiction.

In addition to electing, consecrating and assigning bishops, the jurisdictional conferences elect ministerial and lay members of the church's several general boards and agencies and transact other business authorized by the General Conference.

Jurisdictional conferences will be held as follows:

The Southeastern Jurisdictional Conference, the church's largest in point of membership meets July 11-16 at Lake Junaluska, N.C. It represents more than three million United Methodists in Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, Tennessee and Virginia.

The episcopal areas in this jurisdiction

and their present bishops follow:

(Numerals in parentheses following the name of a bishop who is not retiring indicate how long he has served that particular area)

Atlanta: Bishop John Owen Smith, retiring after serving 12 years.

Birmingham: Bishop W. Kenneth Goodson (8)

Charlotte: Bishop Earl G. Hunt, Jr. (8)

Columbia: Bishop Paul Hardin, Jr., retiring after serving 12 years. He is the immediate past president of the Council of Bishops.

Florida: Bishop James W. Henley, Lakeland, retiring after 12 years of service.

Holston: Bishop L. Scott Allen, Knox-ville, Tenn. (4)

Jackson: Bishop Edward J. Pendergrass, retiring after eight years.

Louisville: Bishop Roy H. Short, retiring after 24 years as a bishop, including four years in Florida-Cuba, 12 years in Nashville, and eight in Louisville. He has been secretary of the Council of Bishops for 16 years.

Nashville: Bishop H. Ellis Finger, Jr. (8) Raleigh: Bishop William R. Cannon (4) Richmond: Bishop Cannon has filled out the unexpired term of Bishop Paul M. Herrick, who retired in 1970.

The Northeastern Jurisdictional Conference, meeting July 11-14 at Albright College, Reading, Pa., represents 2,186,500 members in Connecticut, Delaware, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont, West Virginia, the District of Columbia and Puerto Rico.

The North Central Jurisdictional Conference will meet July 11-14 at the new Indiana Convention-Exposition Center in Indianapolis. The jurisdiction covers nine North Central states and represents 2,538,510 United Methodists.

The South Central Jurisdictional Conference will be held July 10-14 in the Shamrock-Hilton hotel, Houston, Texas. Included in this eight-state region are 2,086,680 members.

(Continued on page 31)

## About the Conflict Over A Conflict

One battlefront of the war in Southeast Asia is in the United States of America. This may prove to be the most important front of all. Most people are talking about the impossibility of any sort of military victory. Some are saying that the only wise course is a complete and precipitious pull-out of the United States from South Vietnam. The release of prisoners, they say, will then quickly follow. Others — the apparent majority — are eager for a negotiated settlement with the United States involved and speaking from a strong military and political power base.

It is noteworthy that so many people with character, with Christian conviction, are so greatly divided on this issue. Why? Why the divergent views among church people?

It appears to us that the major disagreement goes right on back to a differing viewpoint on which government is the authentic and legitimate governing body for South Vietnam. Given a difference of opinion here, people find themselves remaining far apart all along the line.

Those who want a quick and complete U.S. pull-out are convinced that Hanoi is the only legitimate government of Vietnam. The Thieu government in Saigon, they say, is not legitimate; it is illegal and not supported by the people of South Vietnam; it stands only by virtue of being propped up by the United States; we should therefore withdraw and let it fall.

Given the assumptions which they affirm, their position is logical. They oppose the continued U.S. support of the Thieu government. They reject the whole Vietnamization concept — which is a program to build up the Thieu regime militarily, economically, politically, and in every other helpful way. They say that it is horrible for the U.S. to be killing people and devastating the towns and countryside of Vietnam. We have been wrong from the start, they say. We should admit it, reverse policy, get out, and make the best of an impossibly bad situation.

Those who support the Vietnamization program hold to an entirely different set of

assumptions. They deny that Hanoi is the true and authentic government for all of Vietnam. They see it as a dictatorship, maintaining power not by the will of the people but by sheer force. Moreover, they view the Hanoi government as a puppet of China and Soviet Russia. With military aid from outside, North Vietnam has harrassed and attacked its neighbor to the South, which wants nothing more than to be left alone.

The supporters of Vietnamization further see the struggle in Southeast Asia as a part of the world struggle between communism and the Western forces of democracy. Yield in South Vietnam, they say, and next it will be another battlefront in Southeast Asia or in the Middle East or elsewhere in the world.

Moreover, affirms this group, whatever may be the right or the wrong of our earliest involvement in Southeast Asia many years ago, it is not honorable nor right for us to pull out now in scandalous disarray and leave our trusting allies to suffer whatever fate a hard and cruel enemy may visit upon them.

The lines of conviction between these two views are sharply drawn upon the American scene, and not merely in Southeast Asia. Until basic assumptions are changed, the respective positions are not likely to be much modified.

As for the U.S. Government, it continues to adhere to its policy of measured withdrawal and stage by stage empowerment of the government of South Vietnam. Clearly its object is to leave behind in Saigon a regime which is capable of defending itself militarily, and of operating in all necessary ways as an independent nation. Opinion polls seem to indicate support for this policy by a sizable majority. The Nixon Administration is not likely to reverse its present policy as long as it enjoys the support on Vietnam which it now possesses.

Where does the United Methodist Church stand on all of this? It is obviously divided. Not over the horribleness of this war. But divided over how to end it all with justice and honor. The Church is at one in its yearning that peace come to a war-torn country as quickly as possible. But beyond that point, the differences of opinion multiply. These differences seem to lie along the lines we have outlined above.

The Vietnam crisis will pass, and other like issues will arise. The Church will no doubt continue to be divided on such issues. Even as now, each view will have its proponents, and will base its position on the Bible, on church tradition, on reason and on human experience; i.e., the pacifist position; the just war concept; the lesser of evils position; and many viewpoints in between.

The Church of Jesus Christ needs to keep life and breath in all of these positions. If it can be said that absolute adherence to pacificism would be disastrous in our kind of world, it must be added that the dream of pacificism must become reality in God's kind of world (the age yet to come). In the meantime, reversion to war may well be the lesser of evils. In this world in which madness, greed and hate are so prevalent the best of people dare not guarantee clear sailing to the worst of people. This principle must apply all along the line from the solitary lawbreaker to gangsters of all sorts, to weak and evil persons in government or industry or whatever on up to the level of nations.

But it behooves us all, as faithful followers of Christ to give force and favor to the cause of justice, truth and goodness. We must do this as individuals and we must do this as parts of large or small communities—including our Church and our nation.

As for our nation we have much more for which to be proud than for which to be ashamed. The United States, like all nations, smells of the earth. Its feet are of clay. But it is still the world's best hope for a sane and safe world. It will always need constructive criticism and the alert watchfulness of its loyal opposition. But none among its citizens should be naive enough or foolish enough to join hands with those who are out to bring America down.

On Independence Day let the Church again reflect upon the idea that God has raised up America to be a bulwark against evil and wrong. Let us renew our pledge to those values for which the flag really stands. Let us pray to God to help keep her right and true and strong. And let us all cooperate with God to that end.

Christian Higher

Education

Needs

Our Attention

A meeting of prime significance is taking place in Greensboro on Thursday and Friday, June 29 to 30. Called the Bishops' Conference, it will take a close look at United Methodist Higher Education in North Carolina. Bishop Earl G. Hunt, Jr. and Bishop William R. Cannon have given it their hearty endorsement and are on the program. Almost all United Methodist leaders in Higher Education in North Carolina will be in attendance.

The three-fold objectives of the conference are (1) to examine and clarify the role of the church college in its relationship both to the church and to the society; (2) to examine the facts regarding the present conditions of our colleges in the state; and (3) to consider plans and options for the future which may be feasible for the colleges and for the two annual conferences involved.

The brochure announcing the conference points out that "the percentage of students enrolling in public colleges and universities is increasing while the percentage of those enrolling in private colleges and universities is decreasing. Rising costs and changing patterns of giving are forcing the United Methodist Church to reexamine and possibly to re-define its priorities".

Without question, United Methodists of North Carolina have an urgent mandate to take a close, honest and realistic look at the higher education situation in the light of the Church's mission for today and tomorrow.

# Jurisdictional Conference Coming

Lake Junaluska will become center stage for United Methodists in the Southeast during the week of July 11 through 16. Over 500 delegates from the eighteen conferences of the jurisdiction will gather to participate in the ninth quadrennial session of the Southeastern Jurisdictional Conference.

The plenary meetings will all take place in the spacious auditorium which bears the name of George R. Stuart, who had so much to do with the founding of the Lake Junaluska Assembly.

The Program Committee under the chairmanship of Bishop Earl G. Hunt, Jr. has set up an agenda which takes due account of the fact that there are six bishops to be elected between nine a.m. on Tuesday, July 11, and the closing service on Sunday night, July 16 when those same bishops-elect are to be consecrated. In between there will be communion services and a variety of other worship services, reports, addresses and sermons, the enactment of business, recognition of fraternal delegates and others, and a variety of miscellaneous items which will be brought before the conference.

Bishop W. Kenneth Goodson has been selected by the College of Bishops to bring the Episcopal Message, which will be delivered at 11 a.m. on the opening day. Prior to that time Bishop William R. Cannon will lead in a service of Holy Communion starting at 9 a.m., with Bishop Edward J. Pendergrass bringing the communion meditation.

Formal organization of the conference is scheduled to take place at 10:15, sand-wiched in between the Communion Service and the bringing of the Episcopal Message. The first ballot for election of bishops will be taken on the evening of the first day. The activities for the day will close with a reception for bishops, delegates and visitors at Lambuth Inn.

Each morning from Wednesday through Sunday there will be a service of Holy Communion in the Memorial Chapel at 7 a.m. The celebrants in consecutive order will be the following bishops: Paul N. Garber, Paul M. Herrick, Marvin A. Franklin, Paul M. Herrick, and Nolan B. Harmon.

A service of Commemoration for deceased delegates and others, with Bishop James W. Henley as liturgist and preacher will come at 9 a.m. on Wednesday. Thereafter, through Saturday, the time from 9 a.m. to 9:30 has been reserved for devotional services with the following bishops bringing the messages: L. Scott Allen, Arthur J. Moore, and J.O. Smith.

Major presentations or addresses due to be offered are as follows: 1) Tuesday night: a sermon by Bishop Joseph A. Johnson, Jr. of the Christian Methodist Episcopal Church; 2) Wednesday night: a sermon by Dr. William M. Elliott, Jr., Pastor of Highland Park Presbyterian Church, Dallas, Texas; 3) Thursday morning: an address by Mrs. Thomas P. Green, president of the Southeastern Jurisdiction Society-Guild, of Louisville, Ky.; 4) Thursday morning: a message from Bishop Edgar A. Love as representative of the Council of Bishops; 5) Thursday night: a report and address by Dr. Robert F. Lundy, executive secretary of the Southeastern Jurisdictional Council: 6) Friday night: a program on "The Church's Involvement in Christian Higher Education", arranged by Dr. Douglas R. Sasser, Dr. Paul Hardin, III, Dr. Isaac H. Miller, Jr., and C. Glenn Mingledorff; 7) Saturday night: a message by Dr. D.W. Brooks in appreciation of the retiring bishops, and a response by Bishop Roy H. Short; 8) Sunday morning: worship service at 11 a.m. with Bishop H. Ellis Finger, Jr. as liturgist and the sermon by Bishop Short; 9) Sunday night: service for the consecration of bishops-elect, for which Bishop Short will be liturgist, while Bishop Paul Hardin, Jr. will deliver the sermon.

The deans of the jurisdiction's three seminaries will make reports. They are Dr. James T. Laney for the Candler School of

# Soon

Theology; Dr. Thomas A. Langford for the Duke Divinity School; and Dr. Major J. Jones for Gammon Theological Seminary.

Important reports are anticipated on Key '73, on the Lake Junaluska Assembly

and the Gulfside Assembly.

Bishops who will preside at the sessions are as follows: Tuesday morning, Bishop Short; Tuesday night, Bishop Henley; Wednesday morning, Bishop Hardin; Wednesday afternoon, Bishop Smith; Wednesday night, Bishop Goodson. The presiding bishops for Thursday, morning, afternoon and evening, will be as follows: Pendegrass, Finger, and Hunt. For Friday, Allen, Cannon and Short; for Saturday, Henley, Hardin and Smith.

Interspersed throughout the printed program is the following oft-repeated insertion: "Report of Tellers and continued

balloting".

# SEJ Tries New Training Method

LAKE JUNALUSKA, N.C. (UMI) – Learning—individually, in small groups, in laboratory situations or in structured workshops – is the new approach to leadership development for United Methodists of the Southeast this year.

The first Southeastern Jurisdiction Learning Centers, cutting across the lines of all major program boards, are scheduled for Aug. 6-19 at Lake Junaluska and for Aug. 14-18 at Gulfside Assembly, Waveland, Miss.

They are meant to provide training for leaders at all levels of the church — local, district and annual conference — with a wide range of possible combinations of activities and personnel and the opportunity to set one's own learning goals. They replace a number of individual laboratory schools, workshops and conferences held in past years in such fields as education, social

concerns, worship, health and welfare, communication, evangelism.

The sessions were developed by planning committees headed by the Rev. William R. Brantley, assistant program director of Western North Carolina Conference, for Junaluska, and the Rev. W. Bernard Crump, director of education for Upper Mississippi Conference, for Waveland. Both learning centers are sponsored by the Southeastern Jurisdictional Council.

Lake Junaluska will have children's laboratory classes the first week, and youth, adult and library laboratories the second week. Workshops and forums are scheduled in such areas as organizational development, creative use of conflict, personal growth, teamwork skills, "the 'woman' thing," worship, human sexuality, consultant training, change agent, role of Christian educators, cable television, "change shock," values and value systems. population, changing perspectives, learning theories, designing learning situations, leadership styles, local church at work, planning, program development, liturgy and media, health and welfare, work with persons in crisis, minorities and racism, drugs, management, senior citizens.

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# The Sacrament Of The

Text: Luke 11:5-13

Life has a way of dropping in upon us when we are least prepared. It knocks on the door at some midnight when we do not want to get up. Friends come unexpectedly when there is not much in the larder. Troubles come when we are not looking for them, and we always view these unwanted interruptions with annoyance. We may be wrong in doing so, for there may be (I believe the phrase is Henry Sloan Coffin's,) "a sacrament in the inconvenient."

Let's look at some of life's demands that come before we are ready for them. The Wesleyan revival came at an inconvenient time. The Deist were saying there was no news from God. The Calvinist were saying there was some news, but it was only for them! Wesley came in these unpropitious times declaring there was some good news for everybody. It was not the most favorable time for the Pentagon papers to be published, at least not for those in power, but is there not a sacrament in this inconvenience for all Americans to have more truth in government.

These inconveniences are knocking on a hundred doors. Black men literally battering down the doors of white supremacy. No black man is saying today as one did sometime ago to a white woman that offered him a seat beside her on the bus: "Thank you, ma'am, we can't ride together, it ain't lawful to be human." Automation is knocking at a thousand doors taking men's jobs away. Eighteen year olds have the vote, and who knows what this factor will mean? There is one thing that is certain, these inconveniences will keep knocking until we have made some real spiritual progress, since God is not going to let us alone in this kind of a world.

Life has a way of knocking on those doors that are particuliarly reluctant to open. Our crisis does not arise from our poverty but most often from our plentitude. While we have 5½ per cent of the world's population, we have some 14½ per cent of the world's food—our poor is well-to-do by most nations standards. But even here our wealth is not fairly distributed. Jesus was a realist. His gospel is disturbing to those with plenty while his needy friends knock on his door at midnight. Revolution will continue until men "do justice and love mercy." "Things are in the saddle, and they do ride" said Emerson, but this philosophy must give way to real Christian concern.

Family life came knocking long before we had matured as parents. We read in Genesis 4 that, "then men began to call upon God." Then, when? "To Seth was born a son, then men began to call upon God." Well, wouldn't any man destined to have a son that lived a thousand years feel the need for a wise counseler? Have any of us ever thought that we were wise enough to rear a child? Life keeps knocking and saying, what will you do here, and here, and here for this child?

Has anyone ever picked a good time to be ill? It did not seem a proper time for Giovanni Franesco Bernardone to be ill, but except for that emergency who would have ever heard of Francis of Assisi?

Have you ever known anyone to take two weeks off to be ill? It comes when we have the most debts, or we are trying to give the children an education. Have all you wives and husbands made provisions against the day when one of you are left alone? This will happen to half of all the married people here today. Would that we had the grace to meet it as Ezekiel did: "Son of man, I take away the desire of thine eyes at a stroke. At even my wife died, and in the morning I arose and did as the Lord commanded." That's turning a heartrendering inconvenience into a real sacrament to God.

### Inconvenient

by Orville W. Watson

The question that arises beyond all these inconveniences is, why? Are we the victims of some unknown power that is uncaring? This parable with which we are dealing is teaching about what drives men to pray. Man is a wilful creature. God had to let him run up against some obstacles in order to be a man. God meant man to be noble. But man is rebellious, and these inconveniences are what Socrates was to Athens, a "gadfly" to goad men into being according to the divine intention. Man is not the sport of God, but one might say here that these inconveniences are like the drunken porter in Shakespeare's Macbeth, they come as some kind of comic relief against some greater danger. John the Elder put it rather succinctly to his friend Gaius: "Beloved, I pray that in all things that thou mayest prosper as thy soul prospers."

We have been saying all along that things do not happen without rhyme or reason. They happen because God is as he is, and we are as we are. He is a sovereign God, and we are a free people. His wise providence has planned existence and directs it toward loving ends. But human freedom may thwart God's will, and besides we live in an unfinished universe, and to live in an unfinished structure is always dangerous. To bid men to accept conditions that are due to men's ignorance as something according to the will of God is always harmful. But this building is God's. and he knows the risks that are involved. He has accepted them and exposed his children to them, and, unless we want to be some kind of bastard in time, we had better accept them, too. We must face as Jesus Christ did the stern necessities of God. There is a salutary effect, a real sacrament in these inconveniences. Yes, as Mrs. Browning put it. "It is a gauntlet with a gift

(The Rev. Mr. Watson is pastor of East Rockingham UM Church.)

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# NORTH CAROLINA CONFERENCE

Vol. 4

June 29, 1972

No. 6

### Leaders for 'R & R' Announced

The third annual "R and R" of the North Carolina Conference will have an exciting, capable and well-prepared cast of leaders for the variety of learning experiences being offered. They are as follows and will be leading the courses as listed: ROMANS:

\*The Rev. Edward P. Armstrong—a minister-worker serving as pastor of a church in the New Bern District and as the manager of an insurance company claims office.

\*The Rev. John K. Ormond, Jr.—Associate Minister of Edenton Street United Methodist Church, Raleigh.

\*The Rev. Dr. Samuel Womack— Professor of Religion and Dean of Methodist College, Fayetteville.

#### FAITH AND JUSTICE:

\*The Rev. William Bigham—A former missionary in Brazil and a current member of the Greensboro Urban Ministry Staff.

\*Miss Bernick Dvorak—A regional staff member of The Women's Division, Board of Global Ministries currently serving in the Dayton, Ohio area.

INDIA, ONE-SIXTH OF THE WORLD'S PEOPLE:

\*Dr. Harold French—A member of the St. Andrews' College faculty and a former graduate student in India.

\*The Rev. Dr. Roderick Dail-Pastor of Ardsley United Methodist Church, Ardsley,

New York, and a former missionary in India.

#### STEWARDSHIP:

\*The Rev. James H. Bailey-pastor of Chestnut Street United Methodist Church, Lumberton.

EVANGELISM, THE MEANING AND PURPOSE:

\*The Rev. Ronn Kerr—a former advertising executive and a present staff member of The Division of Evangelism, Board of Discipleship. He is editor of Street N'Steeple.

A TÊACHING MINISTRY WITH ADULTS:

\*The Rev. Dr. Conrad Glass—a member of The Adult Education Faculty, North Carolina State University and a popular former Director of Youth Work for the North Carolina Conference.

#### INTERPERSONAL RELATIONS:

\*Dr. Merrill Lindsey—a professor at Rust College, Holly Springs, Mississippi and a member of the Southeastern Jurisdiction Town and Country Committee.

The courses listed above will be "six-hour courses" taught for two hours each morning of the week (Wednesday, Thursday, Friday) and "four-hour courses" taught for two hours on the mornings of Saturday and Sunday during the week-end session

Leadership for the eight courses to be

offered during the afternoons of the week and the week-end sessions will be announced shortly in subsequent issues of the Advocate.

#### AUGUST 8-13

First Session: August 8-11, Tuesday-

Friday

Begin 11:00 A.M. Aug. 8, Close 12:00

noon Aug. 11

Second Session: August 11-13, Friday-

Sunday

Begin 4:00 P.M. Aug. 11, Close 12:00

noon Aug. 13

Cost: for the week-\$28; for the week-end-\$14

(includes reg. fee; ins.; room and board)

# **Social Concerns**

John M. Meares

The 1972 United Methodist General Conference, gave clear recognition to the need to combine the evangelical spirit. emphasizing the nurture of personal spiritual life, and social witness, as was apparent in the support of KEY '73, and the new Statement of Social Principles. Some facets of the Social Principles are: The Natural World: for the rejuvenation of polluted water, air and soil and the protection of plant life, and the protection of animals. The Nurturing Community: for the strengthening of families, for the sanctity of marriage, and for the right to die in dignity. The Social Community; for the rights of ethnic and religious minorities, for the rights of children, youth, women, the aging, and retarded or handicapped persons, for wise policies of drug use and protection of society from those who misuse drugs, and for the enhancement of the family farm and for the renewal of urban and surban life.

The Economic Community; for the right of public and private employees and employers to organize for collective bargaining, for public representation in negotiations, for additional blocks of leisure time, for public protection of the consumer and for elimination of gambling from public life. The Political Community; for protection of the basic rights to freedom of speech, religion, assembly, and communications media, for the separation

of church and state in education, for the elimination of crime through just and humane law enforcement practices and for the rehabilitation of those convicted of crime

The World Community; for just treatment by all nations of their own citizens, for the abolition of war as an instrument of national policy, for an end to the militarization of society, for an end to the manufacture, sale, and development of armaments, and for bringing third-party arbitration of international disputes through the United Nations.

The Social Creed, underscores the faith and hope of the church for the present and final triumph of God's Word in human affairs.

A packet, "Call to Action, United Methodist Church", containing one each of eighteen general policy statements adopted by the General Conference of 1972, is now available: cost \$1.25. Order from: Service Department, Board of Church and Society, 100 Maryland Avenue, N.E., Washington, D.C. 20002, or from: John M. Meares, 1307 Glenwood Avenue, Raleigh, N.C. 27605.

# **Music Ministry**

(F. Belton Joyner, Jr.)

HEY! THIS LOOKS GOOD!

There will be a Church Music Workshop at Lake Junaluska, July 23-27. A new feature of this Workshop will be a children's section for children who have completed grades three through six. In addition, there will be an adult section, and activities in handbells, interpretive dance, and repertoire. (Registration is \$35 for the children's section, for the children or for adults who accompany them; and registration is \$20 for the adult section.) Participants are responsible for their own room and board and can get help in this from Mr. Allen C. Wilkinson, Director of Housing, Lake Junaluska Assembly, Lake Junaluska, North Carolina 28745. Brochures are to be prepared for this Workshop and will be available about July 1 by writing Dr. Robert F. Lundy, P.O. Box 237, Lake Junaluska, North Carolina 28745. For more information, write The Rev. Thom C. Jones, 1830 Main Street, Columbia, South Carolina 29201.

# For the Local Church Chairman of Education

Associate Director-Nurture and Training

ANNUAL CONFERENCE PROGRAM RECOMMENDATIONS IN EDUCATION 1972-1973

As Chairman of Education of the Council on Ministries in your church, you need to be aware of these recommendations of the Annual Conference. We hope these recommendations will assist you in fulfilling your responsibilities. FOR ADDITIONAL HELP CONTACT YOUR DISTRICT CHAIRMAN OF EDUCATION OR WRITE C.P. MORRIS, ASSOCIATE DIRECTOR—NURTURE AND TRAINING, 1307 GLENWOOD AVENUE, RALEIGH, NORTH CAROLINA 27605.

- 1. Summer R and R, Methodist College, Fayetteville, North Carolina, August 8-11 and 11-13, 1972 (two sessions) is our conference-wide program for the development of local church leadership. It provides training opportunities for church and church school leaders in all areas of the church's work. Men, women, and youth may attend either period, August 8-11, or August 11-13. Ask your pastor for an information-registration brochure and help promote the attendance of a large delegation from your church.
- 2. Cluster Groups Leadership Training (Item 5, Annual Conference Book of Recommendations). Definition: A "Cluster Group" is two or more churches that decide to work together on one or more projects of common concern.
- Contact neighboring churches concerning the possibility of setting up a cluster group leadership training enterprise—school, course, laboratory, workshop, etc.—to meet some needs that best can be met through such a cooperative effort.
- For help in planning such an enterprise, contact your District Chairman of Education or the Conference Associate Director-Nurture and Training.
- 3. Jurisdictional Learning Center and Laboratory School, Lake Junaluska, North Carolina, August 6-18, 1972 (Item 37).
- The Learning Center is new and provides training opportunities for *all* church and church school workers.
- The Laboratory School provides the most effective training available for teachers and workers with children, youth, and adults. The following labs will be offered this year:

First Week, August 6-11: Nursery I;

Kindergarten II-I; Elementary I-III; Elementary IV-VI; Mentally Retarded; Weekday Kindergarten; and Elementary II-IV Leisure Time.

Second Week, August 13-18: Junior High; Middle High; Senior High; Junior High Fellowship; Adult; and Church Library.

Ask your Council on Ministries or Administrative Board to send a team of two or more for the Learning Center, August 6-11, August 13-18, or weekend, August 11-13 and/or to one of the laboratory sessions.

Ask your pastor for an informationregistration brochure and contact Conference Associate Director-Nurture and Training for additional information.

- 4. Services to Churches of Small Membership. Contact your District Superintendent concerning this service to churches of approximately 200 members or less and learn how you may have the assistance of a trained district consultant to work with you to improve your program over a period of one year without cost.
- 5. Leadership Training Opportunities Through Community Colleges and Technical Institutes (Item 38).
- Contact your nearest institution concerning the possibility of providing training for local church leaders.
- Contact your neighboring churches— United Methodist and other denominations—concerning the possibility of joining in such a course for local church workers.
- Contact your District Chairman of Education for assistance in setting up such a course or study.
- 6. Cluster Group Workshops Introducing New Adult Literature "Our Living

Bible" Series, April and May, 1973 (Item 51).

- Adult classes will be interested in this new literature that provides for a systematic study of the Bible, with emphasis upon the message of the Bible.

- Secure information from your pastor or District Coordinator of Adult Ministries. Assist your local church Coordinator of Adult Ministries and Council on Ministries in getting your adult teachers, leaders, and members to attend the workshop in your area. (Note: This new Adult Bible Series will be available in the fall of 1973).

7. Cluster Group Laboratory Enterprises (Item 54).

- The laboratory method is recognized as the most effective method of training teachers and workers with children, youth, and adults. Laboratory training classes can best be provided by a cluster of two or more churches working together. You are urged to contact your neighboring churches concerning the possibility of working together to provide such training.

- Ask your District Chairman of Education and age-level coordinators for help in setting up a planning meeting of pastors and laymen (men, women, and youth) to consider the possibility of setting up a laboratory class or classes for some of your teachers and workers.

- Contact the Conference Associate Director-Nurture and Training or age-level coordinators for assistance in this planning session.

8. Emergency Appeal for Bennett College, Greensboro, North Carolina, Sunday, November 5, 1972.

- Bennett College, Greensboro, North Carolina, is one of our fine United Methodist colleges for girls. It, along with our other predominately black United Methodist colleges, is suffering for lack of funds. The recent General Conference of our church adopted a plan to provide better support for these institutions beginning in 1973 and the annual Race Relations Sunday Offering for this support was discontinued.
- The recent session of our Annual Conference voted to request that each local church support an Emergency Appeal for Bennett College by taking a special offering on Sunday, November 5, 1972.

As Chairman of Education, you are re-

quested to support this effort in your church. Talk with your pastor about this and develop plans through your Administrative Board and Council on Ministries for promoting the Bennett College Emergency Appeal in your church.

For additional information, contact your District Superintendent and District Chairman of Education or Conference Associate Director-Nurture and Training.

9. College Orientation Seminars for High School Juniors and Seniors, Sunday afternoons, October 15, 22, 29, and November 5, 1972 (Item 140).

The purpose of these seminars is to acquaint our youth with high quality educational opportunities afforded by our church colleges.

Ask your pastor about these seminars and develop plans for getting your High School Juniors and Seniors to attend.

- 10. Special Days and Observances (Book of Recommendations, pages 16-17). You will need to be concerned that your church plans meaningful observances of the following special days in the area of education:
- Methodist Student Day, June 11, 1972
- Christian Education Sunday, September 24, 1972
- Emergency Appeal for Bennett College, November 5, 1972
  - College Day, November 26, 1972
- Student Recognition Sunday, December 31, 1972
- National Family Week, May 6-13, 1973

District Chairmen of Education (for your information)

Burlington District: Rev. Fred Falls, 2732 Armfield Avenue, Burlington, N.C. 27215

Durham District: Rev. Ben C. Rouse, P.O. Box 368, Creedmoor, N.C. 27522

Elizabeth City District: Rev. W. Allen Wentz, Jr., P.O. Box 392, Murfreesboro, N.C. 27855

Fayetteville District: Rev. T.E. Loftis, 893 Stoneykirk Drive, Fayetteville, N.C. 28304

Goldsboro District: Rev. J.C.P. Brown, P.O. Box 1007, Kinston, N.C. 28501

Greenville District: Rev. Christian White, 114 Lord Ashley Drive, Greenville, N.C. 27834

New Bern District: Mrs. Frank Tomlinson, Route 4, Box 295-5, New Bern, N.C. 28560

Raleigh District: Rev. R.L. Baldridge, 5501 Holly Springs Road, Raleigh, N.C. 27606

Rockingham District: Rev. John White, Route 2, Box 374, Hamlet, N.C. 28345

Rocky Mount District: Rev. Roger Elliott, Route 2, Box 2730, Roanoke Rapids, N.C. 27870

Sanford District: Rev. H.D. Draper, P.O. Box 375, Star, N.C. 27356

Wilmington District: Rev. W.A. Ruth, P.O. Box 147, Lake Waccamaw, N.C. 28450

# Children's Ministry

(F. Belton Joyner, Jr.)

#### **EVERYBODY OUGHT TO HAVE THIS!**

Have you seen the new 1972-1973 Planbook for Leaders of Children? Order as many as you need from Cokesbury, Fifth and Grace Streets, Richmond, Virginia 23216. There is no charge. A sample can be obtained by writing Children's Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605. Planbook has a couple of pages for the coordinator of children's ministry, an article relating children's ministry to the seven work areas of the church (missions, evangelism, education, worship, social concerns, stewardship, and ecumenical affairs), a list of suggested training opportunities for workers with children, two pages of devotional helps, a statement on children and the Bible, hints for observing special days, description of the Church's ministry with the various age levels, an outline of the philosophy behind the children's curriculum resources, a strong biblography, helps for additional sessions with children, and detailed lists of what will be in the children's curriculm for the next year. You ought to have this resource for everyone who works in children's ministry!

#### CONFERENCE POLICY STATEMENT ON DAY CARE

The Annual Conference passed the following policy statement to reflect the

Conference view of day care for children in our church facilities. (Additional helps for local churches interested in day care will soon be available from Children's Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605.)

"Our primary concern is to provide high-quality day care for children at minimum cost to parents. All centers will be required to meet standards for State licensing under the law. This calls for two levels, one a minimum and the other including higher voluntary standards. Since these in any case are not very high, we desire that our churches set standards above those required by State law in terms of facilities, program, and personnel. There should be an enrichment program that is an expression of the Church's Christian concern for children. Personnel should have the highest possible qualifications and training that churches can secure. We recommend that the church establish smaller groupings than the State law requires, especially for children under four years of age."

Persons with interest in Day Care may want to note an interpretative meeting on Day Care planned by the North Carolina Council of Churches for First Presbyterian Church, Goldsboro, September 12.

# WHAT TO DO WITH TEACHING PACKET MATERIALS

How do you save all the resources that come in the class teaching packets? Some church schools prefer to have a central file and others choose to have individual classroom files. Cokesbury has a metal filing cabinet which is designed to hold these materials, available for \$41.50. Someone in your church might be able to build one locally. Corrugated cardboard transfer file boxes (\$3) are also available from Cokesbury. The leader's guides for the packets can be cut apart into 3 x 5 inch cards to provide an index for the packet file. Cokesbury has a tab system available according to subjects or you may wish to devise your own plan.



# Youth Ministry

(F. Belton Joyner, Jr.)

# NEW YOUTH PLANBOOK IS AVAILABLE

The 1972-73 Youth Planbook is now available. This resource is designed to help persons with responsibilities for planning in youth ministry. There are helps for assessing needs, setting goals, planning settings and groupings, identifying subject areas, choosing resources, ordering resources, selecting leadership, and evaluating. A major portion of the Planbook is devoted to listing and describing the various resources available for youth in The United Methodist Church. Included are suggestions for Bible studies, Vacation Church School, special youth weeks, regular Church School, U.M.Y.F. program meetings, youth discussion groups, retreats, administrative meetings, outdoor settings, and others. Order as many free copies as you need from Cokesbury, Fifth and Grace Streets, Richmond, Virginia 23216. A sample copy can be obtained from Youth Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605.

#### HERE'S HELP IN RECREATION

Do you want some fresh ideas for recreation programs? Need help in planning arts and crafts? games? special events? Recently, the State office of Recreation Resources has published a revised edition of Recreation Training Bulletin and they will send you one free of charge. There is an extensive bibliography, hints for publicity, how-to sections on sports and preparing equipment, suggested forms for large programs requiring registrations, rules for games, and many items that will help a person responsible for recreation. Write for Recreation Training Bulletin, Office of Recreation Resources, Division of Recreation, North Carolina Department of Natural and Economic Resources, P.O. Box 27687, Raleigh, North Carolina 27611.

#### YOUTH SERVICE FUND PRIMER

If you want a booklet describing programs funded by the Youth Service Fund across the nation and a statement of philosophy about the Fund, write for the *Youth* 



Service Fund Primer, addressing your request to Youth Service Fund, P.O. Box 871, Nashville, Tennessee 37202.

# SPACE STILL AVAILABLE FOR SUMMER OPPORTUNITIES

It is not too late to encourage persons to take part in the conference summer youth program. Junior High Workshop will be at North Carolina Wesleyan College, June 27-30. The Senior High Aquatics Camp will be at Camp Kerr Lake, July 9-14. Senior High Workshop will be at North Carolina Wesleyan College, July 31 — August 5. Write for brochures and application forms: Youth Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605.

# DID YOU GET MISSED FOR A.C.S.?

By now, your local church should have received data about A.C.S., the delegated Annual Conference Session for the United Methodist Youth Fellowship. If you have not received your registration materials, write Youth Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605. A.C.S. will be at Methodist College, July 17-21. It is easy to assume that some one else has taken care of this registration, but it is a good idea to check on it. Registration forms were mailed to all pastors and the local church coordinators of youth ministry.

# Camera's Eye View Of N.C. Conference

(Photos by Henrik van Dijk)



Members of Oceanview Church on Oak Island, receive praise from Bishop William R. Cannon for being named "Church of the Year" by the Board of Missions. The sign in the background reminds delegates of the 200th anniversary of Methodism in North Carolina, to be celebrated Sept. 28 at Currituck County Court House.



Outgoing Conference Secretary W. Carleton Wilson, center, is shown with the new secretary, Kimsey King of Woodland, right, and Bishop William R. Cannon. Wilson, retiring after 20 years as secretary, was praised in a resolution read on the conference floor, was presented with an engraved silver tray and received an ovation from the conference delegates.



Dr. J.V. Early, appointed to the new Rockingham District, congratulates Rev. James McCallum, who replaces Early on the Sanford District.



Charles McAdams (center) reads the citation honoring Dr. J. Edward Legates of Raleigh as "Layman of the Year." On left is Grier Garrick of Jacksonville, conference lay leader.



Among the five elders ordained was Wade Hawkins (center), at 68, the oldest person to be ordained and received into the N.C. Conference. Hawkins was appointed to Rich Square. Other elders, from left, are Henry Robert Warren, Henry G. Jinnette, Albert E. Goldfinch, Jr., and Durward Douglas Jessee.

#### BISHOP CANNON HONORED, PRESENTED WITH NEW CAR

A highlight of the recently held North Carolina Annual Conference was a dinner in honor of its episcopal head, Bishop William R. Cannon. The occasion, held at the Durham Civic Center, brought together a sizeable turn-out from among delegates to the annual conference.

Among those selected to "say a word" about the witty, affable bishop was Dr. Mack B. Stokes, a long-time compatriot of Bishop Cannon's at the Candler School of Theology. He was slipped in without the knowledge of the bishop and delivered himself of a humorous and affectionate account of the genius and eccentricities of a much beloved and admired man.



George Forehand presents car keys to Bishop Cannon.

Others who spoke, often movingly and always appreciatively, were Flynn Surratt representing United Methodist Youth; Mrs. D.K. Fry for United Methodist Women; Grier L. Garrick for the laity; Herman S. Winberry for the ministers of the conference, and Chancie D. Barclift for the cabinet. A man with a tremendous voice, C. Nathan Burgess, recently appointed as pastor at Fairview in the Burlington District, used imagination as well as his vocal gifts in dramatizing the life of Bishop Cannon. Nicholas W. Grant, conference program director, presided with his usual finesse and good humor.

The climax of the evening came when George Forehand, layman from Burlington, presented Bishop Cannon, first with a little red toy automobile, which was quite graciously received by the bishop. Just as graciously, he then received from the hands of Mr. Forehand the keys to a new Oldsmobile Delta 88. In presenting the keys, Forehand did not indicate whether this car, too, was red!



# WOMEN'S NEWS

# Western North Carolina Conference

Mrs. John C. Wright



New officers of Women's Society of Christian Service of the Conference, (left to right) Mrs. Fletcher Nelson, (seated), Mrs. Charles H. Brackett, Jr., Mrs. Ray Simpson, Jr. and Mrs. Orell Lineberger.

# CONFERENCE SOCIETY ELECTS NEW OFFICERS

Mrs. Fletcher Nelson, Morganton, was elected president of the Women's Society of Christian Service of the Western North Carolina Conference at the annual meeting of the group held at Lake Junaluska June 13-15. Mrs. Nelson succeeds Mrs. W. Frank Redding, Jr., Asheboro, who has completed four years in the office.

Other officers chosen for the 1972-74 term include Mrs. Ray Simpson, Jr., Kannapolis, vice-president; Mrs. Charles H. Brackett, Jr., Asheville, secretary; Mrs. Orell Lineberger, Stoneville, treasurer; Miss Fannie McCallum, Greensboro, Christian Social Relations; Mrs. Paul Feezor, Denton, Missionary Education; Mrs. C.C. Phillips, Charlotte, Spiritual Growth.

Mrs. J.J. Patterson, High Point, program materials; Mrs. George Dalton, Lewisville, parliamentarian and chairman of the Committee on Constitution and By-Laws; Mrs. W. Frank Redding, Jr., Asheboro,

historian; Mrs. Edwin Ford, Shelby, Chairman of Committee on Nominations; Mrs. Julian Lindsey, Greensboro, Chairman Public Relations; Mrs. James S. Price, Charlotte, Chairman Committee on Scholarships; Mrs. Charles Gidney, Chairman Committee on Town and Country Ministries; Mrs. James E. Smith, Greensboro, and Mrs. S. Ray Lowder, Lincolnton, members-at-large.

These officers were installed at the closing session of the Society with Mrs. Thomas P. Green as leader. Mrs. Green is president of the Southeastern Jurisdiction Society-Guild.

The highlight of the three day meeting was a service honoring Miss Mary Floyd, Pfeiffer College, and Mrs. Marian Wooten, Winston-Salem, who are retiring this year. After a program, "This Is Your Life," presented by Miss Mary Bethea, Greensboro, the women placed a love offering of \$9,150 on the altar as a love gift honoring the two women. The money will be given to missions in their honor. Miss Floyd has completed 41 years as an educator, the last 29 years a Professor of Religion at Pfeiffer College. Mrs. Wooten established Bethlehem Center, Winston-Salem, in 1927 and has been its director for the past 42 years.

Another highlight was the luncheon honoring all active deaconesses, missionaries and workers in the WNC Conference, as well as the residents of Brooks-Howell Home, Asheville. This was held at Lambuth Inn.

The women paid tribute to Mrs. Redding, outgoing president, for her loyal service during the past four years. They presented to her a sustaining membership in the Women's Society, which represents a gift of \$500 to missions in her honor and dedicated the 1972 Annual Report to her.

Other outgoing officers were honored. Patron memberships were given to Miss Mary Bethea, Mrs. Mary Anne Harrell, Mrs. Robert Smith and Mrs. James Price (in absentia). Honorary memberships were given to Miss Fannie McCallum, Mrs. Arthur Williams, Mrs. Fletcher Nelson, Mrs. John Wright and Mrs. Julian Lindsey (in absentia). An emblem pin was given to Mrs. W.D. Krisher.

Worship services by Sister Teresita Weind, Chicago, were unique and beautiful. Special speakers included Dr. Harmon L. Smith, Duke University, Mrs. Betty Bay, Washington, D.C. and Mrs. Thomas Green.

The women of the Charlotte District were hostesses for the conference. One thousand women attended the meeting.



# VOMEN'S NEWS

# North Carolina Conference

Mrs. Bruce Hargrove



Speakers at the Raleigh District subdistrict neetings included, from left, Mrs. R.A. Snow, Mrs. Alton Tripp, Mrs. J.O. Watson, and Mrs. Lee R. Vaughn.

#### RALEIGH SUBDISTRICT MEETINGS

The theme of the subdistrict meetings n the Raleigh District was "In These imes...The World Is Our Business." residing were Mrs. R.A. Snow, Raleigh ubdistrict, and Mrs. Raymond Wilson, Triounty subdistrict.

The district spiritual growth chairman, Irs. W.L. Fleming, gave the devotional, Thought for These Times." Mrs. Lee R.

Vaughn, district Christian social relations chairman, presented a report on the United Nations and Washington study tour. This report really brought information for these times. Mrs. J.O. Watson, district president, and Mrs. Alton Tripp, district missionary education chairman, had inspiring reports from the Southeastern Jurisdictional WSCS meeting, held in Charleston, S.C.

More than 300 ladies came to these meetings eager to get information that would help them do a better job in the local Society.

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3028 Walnut Avenue Inut Avenue Telephone 725-1475 Winston-Salem, N. C. 27106

# Wesley Memorial, W-S, Consecrated

A new sanctuary, offices, fellowship hall and additional classrooms were consecrated Sunday, May 21, at Wesley Memorial UM Church, Winston-Salem. Bishop Earl G. Hunt, Jr., preached and led the service of consecration. He was assisted by Dr. James C. Peters, district superintendent, and the pastor, Rev. D. Leon Stubbs.

The building was constructed at a cost of approximately \$355,000 including furnishings. It is of colonial architecture, with a divided chancel, and will seat 475.

Wesley Memorial is a relocated church from the uptown area, and until fifteen years ago was known as First Methodist Church.

Approximately 160 charter members in 1957 purchased the building site, and, with the aid of the District Mission Society, erected a metal building, which was used until the first unit of church school rooms could be built in 1958.

# St. Pauls, Durham,

# **Burns Mortgage**

The congregation of St. Paul United Methodist Church shared in a mortgage burning service, Sunday, June 18, during the morning worship service.

The church had completed payment of a note for \$73,000 on the 20-room educational unit which was first used on Feb. 19, 1961.

Mr. E.C. Gunter, Sr., oldest member of the church, made the final payment. The service of praise was led by the pastor, Rev. Billy M. Carden.

Other officials participating in the occasion were I.W. Clark, chairman of the original building committee, W.B. Gunter, vice-chairman, and W.L. Griffin, chairman of the Finance Committee.

# Holland's Parsonage Dedicated



Sunday, May 7, the parsonage of Hdland's UM Church in Raleigh was dedicated by the district superintendent, Rev. Jac. Page. After the formal dedication service the mortgage note was burned.

Taking part in the note burning are from left, front row, W.R. Middleton, J. J.W. Ray, Rev. W.N. Fulford, pastor, Rev. Mr. Page and Roger Davenport; back row are Jack I. Middleton, Daniel Fogleman R.L. Kendall, James A. Burnette and Coy of Dean.

Mr. Page also preached at the morning worship service. At the close of the service all memorial gifts given during the past fit years were presented for dedication.

# Salter Path Camp Meeting Se

The Salter Path Camp Meeting is scheduled July 10-19. The 7:30 p.m. service will be in Morehead City Elementary School Auditorium. The morning Bit study will be at Franklin Memorial Un Church. Speakers are Dr. O. Talmadary Spence and Rev. J. Arthur Graham, will Victor Salter as music director.

For information write or call: Rev. Fcs ter F. Reynolds, Camp President, P.O. Bc. 95, Salter Path, N.C. 28575, Telepho 726-4747.

#### Letter to the Editor

# "Bully For Us"

Delegates to the North Carolina Conference of Methodists differed with the national church and defeated resolutions supporting gun control, school busing, and a speedy end to the war in Vietnam. The Board of Christian Social Concerns and the Commission on Religion and Race both took a beating. It is reported that one clergyman said, "I am unable to recall a time when a North Carolina Conference has been so cautious about social issues". Can we be cautious about social issues in these present times? Is this a luxury we can afford in 1972?

A member of the Cabinet appeared beore the Executive Committee of the Comnission on Religion and Race, suggesting hat the statement supporting "busing" be leleted from the Book of Recommenlations. It was predicted that the resoluion would be defeated and that it would lo more harm than good. The Executive Committee voted 5-1 to retain it. It was elt that the feeling of the North Carolina Conference should be known as relates to busing" and that this issue should not be swept-under-the-rug". The cabinet memer's prediction was correct - it was deeated. Now we know where we stand. It ems that this is quite necessary for any rogress.

Bishop William R. Cannon has authorized the appointment of Gordan W. Ruggles, 308 South Bethel Road, Raeford, N.C. 28376 to the Hoke Charge in Raeford, N.C., effective July 1, 1972. His conference status is probationary member.

Graham S. Eubank District Superintendent The North Carolina Conference was lauded for its progress. Let us be reminded that the two mile run can not be won by running fifty yards. The comparison should be between "where we are" and "where we should be", rather than "what we have done" and "what others have done". We must cease rewarding mediocrity in superlatives.

Should we be proud about appointing a Black District Superintendent four years late? He has served an apprenticeship as Assistant to the Cabinet of District Superintendents, and now he is qualified to become a member of that Cabinet? All hail the New Black District Superintendent??? Will all Black District Superintendents be required to serve apprenticeship as Assistants to the Cabinet before appointment? The new District Superintendent's qualifications are adequate, and we all trust that he will be treated as a District Superintendent.

Has it occurred to any of us that black rage stems from white hatred, and that the militancy of blacks stems from the conservatism of whites? Think about this statement before you "lose-your-cool". One member of the Commission on Religion and Race alleged, and I hope it is untrue, that he was removed from the Commission because of his militancy. Persons responsible for the selection of the Commission's membership will have to answer that question to the satisfaction of their conscience. It has also been alleged, and I hope it is untrue, that there was a desire to dismember the Commission on Religion and Race because of militancy of several of its members. While the dismemberment of this Commission was legally done, it still remains as the clergyman said, "I am unable to recall a time when a North Carolina Conference has been so cautious about social issues".

The Board of Christian Social Concerns and the Commission on Religion and Race both have their work cut out for them. The three committees of the latter Commission namely, Community Involvements, Communication and Cooperation, and Institutional Life must bear the responsibility of the major thrust.

Ross E. Townes Asbury Temple Church Durham

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By Dr. RAYMOND A. SMITH (International Lesson Series)

FOR JULY 9



# FINDING GOD'S GUIDANCE

Background Scripture: 1 Kings 19; John 16:7-15

Lesson Scripture: 1 Kings 19:9-18

In the course of Christian history the Bible has been used in some strange ways as a method of discovering Divine guidance. People have been known to close their eyes, open the Bible at random, put down a finger on a verse, and then consider that verse their guide for that day. Before the reader dismisses this as a "freak" performance, it might be well to recall that John Wesley, the learned Master of Arts from Oxford University, was known to have used a somewhat similar method sometimes. In the entries in his journal one may find an entry like this: "I opened on such and such chapter and verse"; this being followed by a comment. With all due respect to any and all who have used this method, most serious Bible students would have to classify it as a somewhat doubtful method of finding Divine guidance in the Scriptures!

Our main Scripture lesson for this date is from 1 Kings 19:9-18, a part of the story of Elijah. It would be helpful to the reader if he would glance at the entire record of this prophet's life as found in 1 Kings 17 through 2 Kings 2. So important is this man in Hebrew history that he was thought by many to have been chosen to return to earth as the fore-runner of the Messiah. As the episode related in our Scripture lesson opens, Elijah, fleeing from the wrath of Jezebel, the pagan queen who had threatened to kill him, had taken refuge in a cave on Mt. Horeb(Sinai). Elijah's opposition to the Baal prophets had infuriated the queen, wife of King Ahab.

Elijah's mood was one of complete dis couragement. On the way to Mt. Sinai had sought protection from the glarin heat of the desert under a small tree, and while there prayed for death to end himisery. But now the Divine voice, speaking through the prophet's troubled conscience perhaps, asked "Why are you here, Elijah?" Elijah attempts to defend himself on the grounds that the religious situation in Israe had become so bad that the queen was trying to kill him. But the answer comes that there are still seven thousand in Israel who have "not bowed the knee to Baal", but have remained faithful to God.

It often happens that things look a great deal worse to us in a time of disappointment and discouragement than they really are. At such times we need to turn our attention to the positive factors in the situation, the most helpful of these being that we are not alone. Elijah's gloom half gone to such depths that he cried "I, only am left among the faithful." We should have to say when a person has reached this point in depression he is no longer thinking straight!

Following Elijah's expression of his great sorrow, he went through an amazin; experience which he took to be the presence of the Divine. He felt a strong win land earthquake and saw a fire, but he came to see that in none of these was God's prenence to be effectively felt. Rather, it was in the "still, small voice", the inner voice of his own soul, that the Divine presence was to be felt. He came to realize that, though he had suffered greatly, there was still in divine mission to be accomplished.

Dr. E. Stanley Jones, world leader it evangelism, told in an early book how his

suffered an intense depression while serving as a missionary in India. He said he told the Lord "I am finished; I can't go any further." But after a time of rest and prayer his confidence returned, and he resumed his work. What this amazing man has done since that time is an inspiration to all of us. Many helpful books have come from his pen, he has traveled hundreds of thousands of miles, his spiritual counsel has helped untold millions in every part of the world.

We have to realize that we do not have the wisdom to decide when we have reached the limits of our endurance. Perhaps the old proverb "Man's extremity is God's opportunity" has more wisdom in it than we had suspected. James Smart, in his book "The ABC'S of Christian faith" is quoted as saying: "No one can live as confidently as a Christian who has lost all confidence in himself." This means his confidence has been transferred from self to God. That is the way to victory.!

SUNDAY SCHOOL LESSON

FOR JULY 16

# PRAISING THE LORD

Background Scripture: Psalms 103; 104; 150

Lesson Scripture: Psalms 104: 1, 5-8, 14-17:103: 1-5

We are now to have three lessons under the general title "Expressions of Devotion." Our Scripture is taken from the Psalms, that great "prayer book" of the Bible. It has been said of the worship practices of ancient Israel that "they were natural, spontaneous, and widespread." In Deuteronomy 10:21 it is said of God: "He is your praise, and he your God, who has performed for you these great and awful deeds that you have seen with your own eyes."

The last twelve words of the text suggest that the impulse to praise arises in the soul because of God's mighty acts in the arena of history. As B.W. Anderson believes: "Israel's worship was not grounded primarily in the creation-faith. Rather, Israel began her confession of faith by pointing to a historical situation of distress (the Exodus) from which, in a wholly unexpected and humanly impossible way, deliverance was granted. In that situation the reality of God was revealed." However, as we know, the Exodus did not lead straight into the promised land. The Hebrews had to undergo severe trials in the

long and distressing wilderness experience before they were ready for that. Nevertheless, the Exodus as an act of liberation was an event which was celebrated continuously throughout Hebrew history.

There are those who have compared the condition of the man of faith in our time with this wilderness experience. T.S. Eliot, renowned poet, referred to our culture as a "wasteland." He saw humanity seeking for a real meaning in life, but finding none. Was it not he who once referred to the custom of the cocktail party as a modern attempt to find a substitute for the service of Holy Communion? The "death-of-God movement" which claimed so much attention only a few years ago, echoed the same dark view of things. Today multiplied millions seek to dull the pain of life with alcohol, or other harmful drugs. What has all this to do with the praise of the Lord?

B.W. Anderson, in his excellent study of the psalms entitled "Out of the Depths" has said: "Yet at this present time of the church's wandering in the wilderness something wonderful has happened: people have learned to praise God anew, and to praise him not just in the times of his presence but in the times of his absence." He then goes on to illustrate the point by citing cases of modern Christian martyrs like Dietrich Bonhoeffer who, while in a Nazi

prison before his execution, came to know and love the Psalms as never before. His last book was "The Prayer Book of the Bible: An Introduction to the Psalms."

Some have raised the question as to how we can (as we are urged to do in Psalms 104:1) "bless the Lord?" We are in the habit of thinking blessing comes from God to us! But we find that the word translated "blessing" comes from a Hebrew word which means to kneel, or kneel in adoration. We are thus moved to praise God, as the prayer-book says "for our creation, preservation and all the blessings of this life."

Now praise is not a "command performance." One simply can't be made to worship, whether he wishes to or not. It has to well up out of a glad, or even a troubled, heart. But it can't come from an indifferent heart. Even in a stadium the tumult and the shouting does not arise from a crowd who doesn't care which side wins!

At this point the writer feels he must introduce the reader to a book which just might change his life. It is called "The Great Realities" by Samuel Miller, la: Dean of the Harvard Divinity School. R. garding the subject of worship, he says in his chapter on that theme: "Probably nothing is so frustrating as to know that for multitudes who have spent their lives within the shadow of religion nothing of i beauty and grandeur has ever commun. cated itself to their inner essence. They ar: what they were when they came into and they go out of it ungraced by the fire and flame, the beauty and wonder co apostleship...We are living in a tim: when worship is much more difficult that for many generations. The very tempo an I pace of human life are so exaggerated that it is difficult for people to sit down and be quiet, let alone to use their inner resources for contemplation, praise and worship. It is hard for people to stop a moment and loo at a flower, how much more difficult for them to bring their scattered and distracte vision into focus so that they may cortemplate the infinite glory of Almight God!" To that statement we can respond "Yes, but it can be done; however, only with practice."

#### IN MEMORIAM

MRS. INA SIMMONS

The Women's Society of Christian Service of the Fairfield Methodist Church wishes to pay tribute to the memory of Ina Simmons, who died March 1. Her devotion to family, community, and Church will long be remembered by all of us who knew her. We are thankful to God for her beautiful life of service among us.

There is no death: death's very head-stone proves it.

For lo, an unseen hand as light as breath Stirs in the dark, stirs the great stone and moves it

And He stands there.

Mary Simmons Margaret Gill Ada Harris

#### MARGARET S. MCKNIGHT

The members of the Women's Society of Christian Service of the Polkville United Methodist Church wish to pay a tribute of love, honor and appreciation to the memory of Mrs. Margaret S. McKnight, a devoted, loyal and dedicated member, who quietly slipped from our presence to be with her Lord on December 24, 1971.

Mrs. McKnight (Margaret to those who knew and loved her) was willing and ready to serve in any way she was needed for he Church, Society and community. She was truly a servant for her Lord, possessing all the loving qualities that befitted one to serve in any capacity, whether it be teacher, church school official, director o counselor, and she filled each of these of fices graciously, while with us. She found

time also to minister to the sick and aged, the lonely and oppressed, always with un-

derstanding, compassion and love.

Her physical presence will be greatly missed although the loving influence of her spirit will continue to inspire all who knew her.

To her family we express our deepest sympathy. We feel her loss keenly, yet bow in humble submission to him who doeth all things well.

Respectfully, Mrs. Zeb Greene Mrs. Kathleen Warlick

#### MRS. L.E. MASSEY

The members of the Executive Committee of the Durham District Women's Society of Christian Service mourn the passing of a loyal, faithful and devoted member, Mrs. L.E. Massey who died at the age of 52 on December 14, 1971.

She was born Marguerite Allen in Roxboro, daughter of Blanch Carr and Arthur C. Allen. As a child she moved with her family to Durham where she was educated in the Durham County Schools and Croft Business College. She was first a member of Duke Chapel Church in the Bragtown Community where her mother was very active in the church. In 1944 she married Troy Everette Massey and from this union there were two sons, Wayland Everette, Michael Allen and one grandson, Seth Massey. She had been a member of Carr United Methodist Church for twenty-one years where she gave of herself generously and unselfishly in Christian fellowship and service. She was a member of the Nell Morris Bible Class, Altar Guild, Choir, past president of her local WSCS and at the time of her death was secretary to the Durham District. We thank God for her life and service to the Kingdom.

She left us with a challenge, an inspiration and faith in God, which will continue with us.

> Respectfully submitted, Mrs. Wilson Day Durham District

#### MRS. DORA HEGE YOKELEY

Today The Women's Society of Christian Service of New Mount Vernon United Methodist Church pays tribute to the mem-

ory of a dear friend and dedicated Christian worker, Mrs. Dora Hege Yokeley, who passed away November 18, 1971, at age 79. She was the widow of Ivey C. Yokeley.

Mrs. Yokeley was a charter member of The Women's Society of Christian Service. Her influence and devotion to her church will long be remembered by those of us who knew her. She was instrumental in the forming of several church school classes and taught for many years. The lives of many people of all ages have been touched and blessed by her wisdon and genuine Christian concern for others.

For her dedicated service and life, we

offer this tribute to her memory.

Respectfully,
Women's Society of Christian Service
New Mt. Vernon United Methodist Church
By: Mrs. Ralph Amos, President,
Mrs. Elmer Rule, Secretary

#### KIRBY JAMES SMITH

The members of the Administrative Board of Woodland United Methodist Church, Goldsboro District, Albertson, N.C., wish to pay a tribute of love, honor and respect to the loving memory of Mr. Kirby James Smith, age 79 (lovingly known as "Mr. Jamie") who passed away on February 12, 1972, after a long illness.

Mr. Jamie was a loyal member of Woodland United Methodist Church for many years and served on the Administrative Board numerous times. He was always willing to do the things he was called upon to do in his church and community. His influence and devotion to his church, family and friends will long be remembered by those who knew him. He was loved and respected by all—from kindergarten age through adulthood. We thank God for this life of His faithful servant who lived and served among us.

To his family, we express our deepest sympathy. We feel our loss keenly, yet we bow in humble submission to Him who doeth all things well.

In affection a copy will be sent to the family, the N.C.Christian Advocate for publication, and a copy will be recorded in the minutes of the Administrative Board.

Respectively submitted:
Woodland United Methodist Church
Administrative Board
Rev. Henry Jinnette, Pastor

# Vietnam Grants Approved

DAYTON, Ohio (UMI)—Grants totaling \$665,500 for relief and rehabilitation work in Vietnam have been approved by the Quadrennial Emphasis Committee of the United Methodist Church.

The grants, part of a previously—announced \$2 million commitment for work in Vietnam, are made possible by the denomination's Fund for Reconciliation. They were announced May 24 by the Rev. Raoul C. Calkins of Dayton, following earlier action by its executive committee. Dr. Calkins is executive secretary of the Quadrennial Emphasis Committee, which has as one phase of its 1968-72 program the raising of the \$20 million Fund for Reconciliation. Bishop James K. Mathews of Boston, Mass., is chairman of the QE Committee.

Dr. Calkins pointed out that \$500,000 was approved for the World Council of Churches' Ecumenical Rehabilitation Reconciliation Fund, which will channel \$5 million from various groups into relief work in Indo-China.

Dr. Calkins said that four grants totaling \$165,000 had been approved for Vietnam projects will be inaugurated as soon as feasible. These include assistance to the Christian Youth Social Service School and Vocational Training Center at Hoa-Khanh Village, \$28,000; the Mental Health Program of the Ministry of Health for 1972-75, \$68,000; assistance to Street Boys Program of the Gia Dinh An Phong Center in Vung Tau Providence, \$17,500; and the Self-Sufficiency Agricultural Project of Buddhist Youth for Social Service, \$52,000.

Dr. Calkins said it is estimated by the Minister of Social Welfare in South Vietnam that there may be approximately 300,000 streetboys there today. These boys are primarily products of the deterioration of family life which has occurred during the war and the precarious economic conditions under which many live.

# United Presbyterians Withdraw From COCU

The United Presbyterian Church ha withdrawn from participation in the Con sultation on Church Union (COCU). Thi action was taken during the church's General Assembly at Denver, Colo. late in May The final vote was 411 to 310. Ironically this is the denomination of Dr. Eugen Carson Blake who gave the initial impetu for COCU.

This was the resolution upon which the vote was taken: "Resolved: that the United Presbyterian Church in U.S.A. discontinuparticipation in the Consultation of Church Union while continuing ecumenical conversations and seeking effective join ministries."

The eight remaining COCU member churches are: United Methodist; Presbyterian, U.S. (Southern); Episcopal; Christian (Disciples of Christ); African Methodis Episcopal; African Methodist Episcopal Zion; Christian Methodist Episcopal; and United Church of Christ.

The decision seems to be in line with the thinking of the new Moderator of the United Presbyterian Church, C. William Heckel, a Rutgers University law professor who stated recently, "I'm much more interested in interdenominational cooperation than in amalgamation. There's greatnes in diversity." He further stated that he thought evangelism, not ecclesiastical structures, is the most important issue for modern Christians.

Dr. Eugene Carson Blake said of the action that it reflects "misunderstanding o what COCU is all about." Dr. Rober Huston, head of the UM Commission of Ecumenical Affairs offered a similar obser vation. Expressions of regret came from various titular heads of COCU membe churches.

The withdrawal, said Blake, will make it "very difficult for COCU to go on". However, both Dr. Huston and Dr. Paul Crow Jr., general secretary of COCU, have taken the position that the Presbyterian decision is "serious but not mortal". Crow added that he did not "believe this represents the feeling of the total United Presbyterian Church." Dr. Huston opined that the delegates just did not understand that the vote was not upon a plan of union so much as the taking part in a process. Dr. William A. Benfield, of the Presbyterian U.S. (southern) Church, who headed the panel which drew up the plan felt that the decision was indeed hasty.

# Methodists Share Convention Ministries

Delegates and visitors to the national political conventions in Miami Beach this summer will find a religious presence there. Leaders of the Protestant, Catholic and Jewish faiths in the Miami area have been planning their roles related to the political conventions for several months.

There will be an inter-faith center inside the convention hall to furnish pastoral and other services to delegates and officials. Religious groups will also participate in the "rumor control" network set up by government and community officials. Child-care provisions have been made at churches and synagogues, and churches are helping to place visitors in private homes where this is desired.

Operating under the title Religious and Community Leaders Concerned (RCLC), the organization has established head-quarters about a block from Convention Hall. United Methodist leaders in the project include the Rev. Harold Buell, superintendent of Miami District, Rev. J. Lloyd Knox, coordinator of UM Urban Ministries for the Florida Conference, and Mrs. Charles Monson, Miami District president of United Methodist Women.

Some funds for the project are coming from the National and Women's Division of the Board of Missions and from the Board of Christian Social Concerns. Miss Carolyn Wilhelm of the Women's Division has been assigned to participate as well as the Rev. John P. Adams, director of law, justice and community relations of the Board of Christian Social Concerns.

### 'Advocate'

# **Editor Resigns**

NASHVILLE, Tenn.—The Rev. James M. Wall, Elmhurst, Ill., editor of *Christian Advocate*, bi-monthly magazine for United Methodist pastors and church leaders, has resigned to become a consultant to the Christian Century Foundation.

The Foundation publishes *Christian Century*, an ecumenical weekly magazine, and *The Christian Ministry*, a bi-monthly magazine for pastors.

Throughout the summer and fall, Dr. Wall will be campaigning for a seat in the United States Congress from the 14th District in Illinois. In a recent announcement of his candidacy, Dr. Wall said his campaign will be closely related to the campaign of Senator George McGovern to whom he is pledged as a delegate to the Democratic National Convention in Miami Beach.

Dr. Wall became associate editor of *Together* in 1959 and was named managing editor of the *Advocate* the next year. In 1964 he became editor. He is a member of the North Georgia Conference and has served as pastor of churches in Georgia and Illinois. His resignation from the *Advocate* will become effective July 17.



# CAROLINA BRIEFS

The congregation of Saint Paul UM Church, Charlotte, has sent its minister, Ivan A. Stephens, to the World Ashram Congress in Jerusalem. The Congress will be in session for five days, and the remaining ten days will be spent in viewing historical sites in the Holy Land. Mr. Stephens will be accompanied by Mrs. Stephens and daughter, Pamela. The Stephenses left Charlotte June 22 and will return July 6.

The Rev. and Mrs. Earl Cook, Sr., of Kannapolis were honored at a reception June 25 on the occasion of their fiftieth wedding anniversary. Guests called at their home between the hours of two and five

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p.m.

Several staff changes have been announced by United Methodist agencies in Nashville. The Rev. Frank E. Wier, an editor in the Board of Education's Division of Curriculum Resources, has resigned to work on a doctorate degree at Vanderbilt University. Rev. M. Earl Cunningham, who has retired because of the Board of Education's 65-year age limit, has been named Program Minister and Business Manager of Manchester UM Church, S. Louis, Mo. He was director of Leadership Education. Both men are members of the N.C. Conference.

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The Rev. Simeon F. Cummings, pastor of Prospect UM Church, Maxton, was a guest speaker at the Oklahoma Indian Missionary Conference of the United Methodist Church. Held June 8-11 at Antlers, Okla., it was attended by more than 33

tribes from various parts of the U.S. Among the visitors were Methodists from the WNC and NC conferences.

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Mrs. Christina N. Thompson, an instructor at A & T University, spoke at Metropolitan UM Church, Greensboro, on United Methodist Student Day, June 11. Miss Cynthia Smith presided.

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Chimes, bell and tape player were dedicated at Hopewell UM Church, Sherrills Ford, June 4. The Rev. Joe Green, a former pastor of the church, preached at the morning worship service. The Rev. John S. Oakley conducted the dedication service. The gifts were given by Mrs. Floy Trollinger Yoder and Clyde A. Trollinger in memory of their parents, Mr. and Mrs. Joseph B. Trollinger; Blake Carl Yoder, husband of Mrs. Yoder, and grandparents, Mr. and Mrs. Miles A. Sherrill.

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The Carolina College Alumnae Association is now affiliated with Methodist College in Fayetteville, where future reunions will be held each spring. It had in recent years been meeting at the Carolina Military Academy, Maxton. The organization is now under the direction of Rev. Bill Lowdermilk, director of public relations, Methodist College. Carolina Military Academy ceased to operate after commencement this spring.

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Rev. and Mrs. C.B. Barr, Jr., celebrated their silver wedding anniversary this

month. A reception was given in their honor at Abernethy Memorial UM Church, Newton, on Sunday afternoon, June 25. The Rev. Mr. Barr is beginning his fourth year as pastor of Abernethy Memorial.

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The Rev. P.E. Adotey Addo has been re-elected to the Board of Directors of Ministries to Blacks in Higher Education. The election took place during the third annual convocation of the organization held at Howard University, Washington, D.C. April 6-8. A native of Ghana, Mr. Addo is Instructor of Religion and Director of Religious Activities at Bennett College in Greensboro.

\* \* \*

Rev. William P. Lowdermilk received the Outstanding Service Award at the Methodist College Alumni Association meeting. The award is presented annually for outstanding service, loyalty and dedication to the Association. Lowdermilk, a member of the N.C. Conference, has been employed at Methodist College since 1963. He was appointed Director of Public Relations in 1968.

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Three members of the N.C. Wesleyan College faculty have been named in the 1972 edition of "Outstanding Educators of America." They are Dr. Jack E. Teagarden, professor of English and chairman of the Division of the Humanities; Lionel L. Bishop, assistant professor of mathematics and chairman of the Department of Math-

# Bumper Crop (Continued from page 5)

The Western Jurisdiction, which meets July 11-14 in University Temple, Seattle, includes more that 700,000 members in Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, Oregon, Utah, Washington and Wyoming.

ematics; and Dr. Allen F. Cordts, vice president for student affairs and dean of students.

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The "New Wineskins," a youth choral group of 65 teenagers from Mount Pleasant UM Church, Greensboro, left June 16 for a tour of Florida, where they will give several concerts. In August they will sing on Capitol Hill in Washington. Rev. Herbert Penry, minister, Rev. Robert Kerr, associate minister, and a number of counselors accompanied the group to Florida.

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Dr. Carlyle Marney, founder of Interpreter's House as Lake Junaluska, will teach the science of preaching on a parttime basis at Duke University Divinity School during 1972-73. Marney will continue his direction of Interpreter's House during his association with Duke.

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The Rev. E. Boyd Stokes, pastor of St. Marks UM Church, Belmont, has been awarded the degree of Doctor of Sacred Theology (STD) by Emory's Candler School of Theology with honors (cum laude). The graduation ceremonies took place on Monday, June 12. Dr. Stokes is an A.B. graduate of Pfeiffer College, and completed his theological studies for the B.D. degree at Candler prior to entering the advanced degree program. He is beginning his fifth year as pastor at St. Marks.

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Qualified high school graduates now may earn a degree in three years at Methodist College in Fayetteville. A new "three-year degree" program begins with the new academic year this fall. In the program, students preparing to enter college for the first time may substitute examinations in some 27 special subjects areas for freshman and sophomore level courses. This program is being made possible through the College-Level Examination Program, administered on a nationwide basis by the College Entrance Examination Board.



# REPORTS AND ACTION

by Kelly C. Brendle

A certain District Superintendent, who had to receive the many reports at a Charge Conference, asked if there were any questions to be raised. One little girl asked: "What are you going to do with those reports now that you have them?" He said that was really embarrassing because he did not know what he was going to do with them except to file them. This is the kind of question we ought to raise in a good many places about a good many things.

As Methodists, we are good at making reports, passing resolutions, and gathering statistics. But what good is this information filed away on some shelf or in some cabinet? This is one of the ills of the church today. We spend a great deal of time gathering information to prove what we already know is true. But the real tragedy comes when we have the facts and then find no one who is willing to act upon them or use them.

Our Annual Conference which just met at Lake Junaluska provides us with many relevant facts and many challenging recommendations. Boards and Commissions have spent literally hundreds of hours preparing guidelines for a program which we can formulate. But what good is all these facts if we are not willing to act upon them?

The great moment in the Church's life is when it becomes involved in a situation it has been studying. The cure to many of our doubts and uncertainties is action. It is my prayer that this conference year will be a year of courageous action in the life of our church!

(The Rev. Mr. Brendle is pastor of Skyland UM Church, Skyland.)

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# For Reference Not to be taken from this room

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